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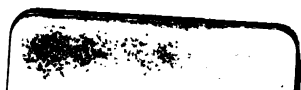
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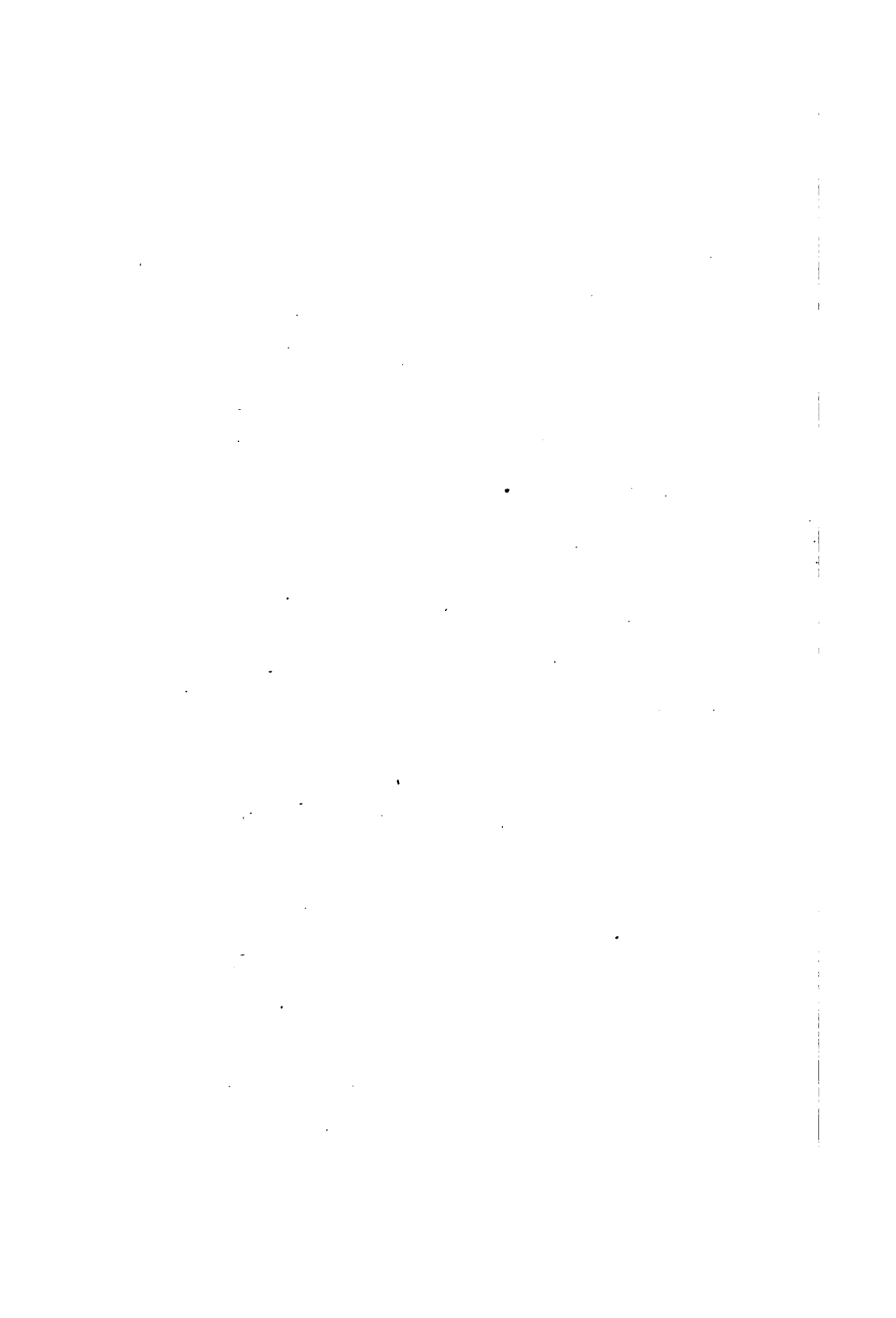
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INTERESTING
ANECDOTES, MEMOIRS,
ALLEGORIES, ESSAYS,
AND
POETICAL FRAGMENTS;
TENDING
TO AMUSE THE FANCY, AND INCULCATE
MORALITY.

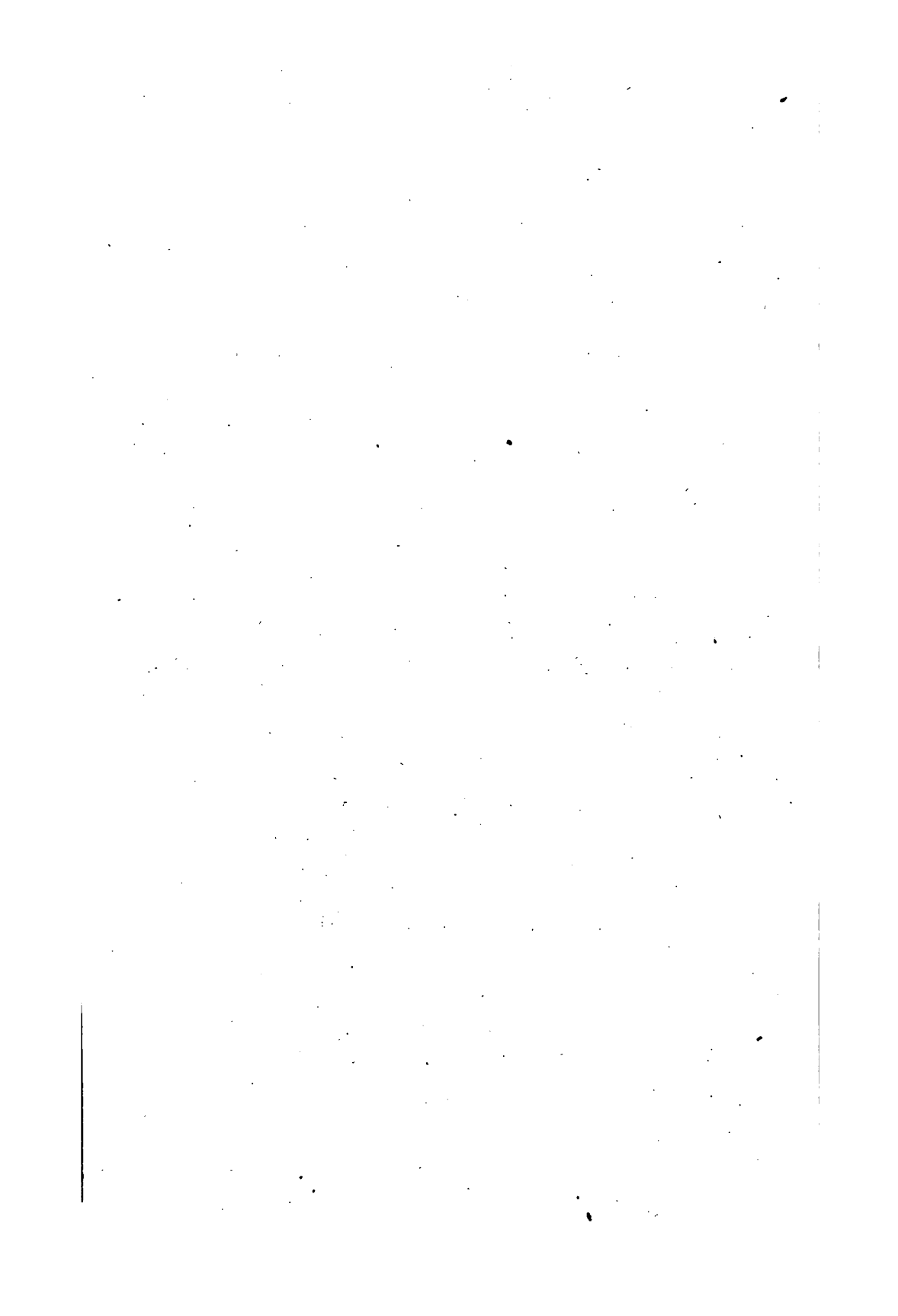
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A

COLLECTION

OF INTERESTING

Anecdotes, Memoirs, &c.

EXTRAORDINARY ANECDOTE

OF CHARLES THE SECOND.

THE King, when at Bruffels, being desirous and resolved to see his sister the Princess of Orange, but withal under a necessity to make the journey with the utmost secrecy, did communicate his design to no person whatsoever. He ordered — Fleming, (a servant of the Earl of Wigton) who was in his service, and of whose fidelity he neither then nor ever after did doubt, secretly to provide a couple of good horses, and have them ready at a certain place and time of the next ensuing night, by his Majesty appointed: that Fleming, with these horses, should remain alone till he heard from the King.

B

At

At the time appointed, the King (having gone to bed, and afterwards dressed himself, and privately gone out of a back door, and leaving only a letter to some one of his servants in whom he confided, with an account of his having gone from them for a few days, and with directions to keep his absence as secret as possible, under pretence of being indisposed) came to the place: there he found Fleming with the horses, as he had directed. He then acquainted Fleming of his design of going to the Hague; and not regarding the hazards he might be exposed to, away he went with his slender equipage and attendance, travelling through the most secret bye-ways, and contriving it so, that he came to the Hague by fix in the morning, and alighted at a scrub inn in a remote part of the town, where he was confident none would know him under the disguise he was then in. He immediately sent Fleming to acquaint his sister where he was, and to leave it to her to contrive the way and manner of his having access to her, so as not to be known.

Fleming having dispatched his commission in a very short time, (less than an hour) was no sooner returned to the King, (finding him in the room where he had left him, and where he had been still alone) than an unknown person came and
asked

asked of the landlord, if two Frenchmen had not alighted at his house that morning? The landlord replied, that indeed two men had come, but of what country he knew not. The stranger desired him to tell them he wanted to speak to them; which he having done, the King was much surprized, but withal inclined to see the person.—Fleming opposed it; but the King being positive, the person was introduced, being an old reverend-like man, with a long beard and ordinary grey cloaths; who looking and speaking to the person of the King, told him he was the person he wanted to speak to, and that all alone, on matters of importance. The King believing it might perhaps be a return from his sister, or being curious to know the result of such an adventure, desired Fleming to withdraw; which he refused, till the King taking him aside, told him there could be no hazard from such an old man, for whom he was too much, and commanded him to retire.

They were no sooner alone, than the stranger bolted the door, (which brought the King to think on what might or would happen) and at the same time falling upon his knees, pulled off his very nice and artificial mask, and discovered himself to be Mr. Downing, (afterwards well known by the name of Sir George, and Ambassador from the

King to the States, after his restoration) then Envoy or Ambassador from Cromwell to the States, being the son of one Downing, an Independent Minister, who attended some of the Parliament-men who were once sent to Scotland to treat with the Scots to join against the King, and who was a very active virulent enemy to the Royal Family, as appears from Lord Clarendon's History. *

The King, you may easily imagine, was not a little surprized at the discovery: but Downing gave him no time for reflection, having immediately spoke to him in the following manner:— That he humbly begged his Majesty's pardon for any share or part he had acted during the rebellion against his Royal interest; and assured him, that though he was just now in the service of the Usurper, he wished his Majesty as well as any of his subjects; and would, when an occasion offered, venture all for his service; and was hopeful, what he was to say would convince his Majesty of his sincerity: but before he mentioned the cause of his coming to him, he must insist that his Majesty would solemnly promise to him not to mention what had happened, to Fleming, or any other person whatsoever, until it pleased God his Majesty was restored to his crowns, when he should not have reason to desire it to be concealed; though
even

even then he must likewise have his Majesty's promise never to ask, or expect he should discover how or when he came to know of his being there.

The King having solemnly engaged in the terms required, Downing proceeded, and told, that his master the Usurper, being now at peace with the Dutch, and the States so dependent and obsequious to him that they refused nothing he required, had with the greatest secrecy, in order to make it more effectual, entered into a treaty, by which, among other trifling matters, agreed to *hinc inde*, the chief and indeed main end of the negociation was, that the States should engaged to seize and deliver up to the Usurper the person of his Majesty, if so be at any time he should happen, by chance or design, to come within their territories, when required thereto by any in his name;—and that this treaty, having been signed by the States, was sent to London, from whence it had returned but yesterday morning, and totally finished yesternight, betwixt him and a private committee of the States. He represented his master's intelligence to be so good, that a discovery would be made even to himself (Downing) of his Majesty's being there; and if he neglected to apply to have him seized, his master would resent it to the highest, which would infallibly cost him his head, and deprive
his

his Majesty of a faithful servant. And being desirous to prevent the miserable consequences of what would follow, if his being here was discovered, he resolved to communicate the danger he was in; and, for fear of a future discovery, he had disguised himself, being resolved to trust no person with the secret. He then proposed that his Majesty would immediately mount his horses, and make all the dispatch imaginable out of the States' territories: that he himself would return home, and, under pretence of sickness, lie longer in bed than usual; and that when he thought his Majesty was so far off, as to be out of danger to be overtaken, he would go to the States, and acquaint them that he understood his Majesty was in town, and require his being seized in the terms of the late treaty: that he knew they would comply, and send to the place directed; but, on finding that his Majesty was gone off so far as to be safe, he would propose to make no farther noise about it, lest it should discover the treaty, and prevent his Majesty's afterwards falling into their hands. The King immediately followed his advice; and he returning home, every thing was acted and happened as he proposed and foretold.

The King having thus escaped this imminent danger, most religiously performed what he had promised,

promised, never mentioning any part of this story till after his restoration, and not then desiring to know how Downing's intelligence came, (which he never discovered) though he (the King) often said it was a mystery; for no person knew of his design till he was on horseback, and that he could not think Fleming went and discovered him to Downing. Besides, he so soon returned from his sister, he could not have time, Downing having come much about the time Fleming returned.

This story was told by several, who frequented King Charles's Court after the restoration; particularly by the Earl of Cromartie, who said, that next year after the restoration, he, with the Duke of Rothes, and several other Scots quality, being one night with the King over a bottle, they all complained of an impertinent speech Downing had made in Parliament, reflecting on the Scots nation, which they thought his Majesty should resent so as to discard him from Court, and withdraw his favour from him. The King replied, he did not approve what he had said, and would reprove him for it; but to go farther he could not well do, because of this story, which he reported in the terms here narrated; which made such an impression on all present, that they freely forgave what had passed, and Rothes asked liberty to begin his health in a bumper.

ON SLEEP.

O Gentle Sleep,
 Nature's soft nurse, how have I frighted thee,
 That thou no more wilt weigh my eye-lids down,
 And steep my senses in forgetfulness?
 Why rather, Sleep, ly'st thou in smoaky cribs
 Upon uneasy pallets stretching thee,
 And hush'd with buzzing night-flies to thy slumber;
 Than in the perfum'd chambers of the great,
 Under the canopies of costly state,
 And lull'd with sounds of sweetest melody?
 O thou dull god! why ly'st thou with the vile
 In loathsome beds, and leav'st the kingly couch
 A watch-case, or a common larum bell?
 Wilt thou, upon the high and giddy mast,
 Seal up the ship-boy's eyes, and rock his brains
 In cradle of the rude, imperious surge;
 And in the visitation of the winds,
 Who take the ruffian billows by the top,
 Curling their monstrous heads, and hanging them
 With deafening clamours on the slipp'ry shrouds,
 That with the hurly death itself awakes?
 Canst thou, O partial Sleep, give thy repose
 To the wet sea-boy in an hour so rude;
 And, in the calmest and the stillest night,
 With all appliances and means to boot,
 Deny it to a King? Then, happy low! lie down;
 Uneasy lies the head that wears a crown.

ADVICE TO A YOUNG MAN.

I. **K**INSMAN, I presume you desire to be happy here, and hereafter; you know there are a thousand difficulties which attend this pursuit; some of them, perhaps, you foresee, but there are multitudes which you could never think of. Never trust therefore to your own understanding in the things of this world, where you can have the advice of a wise and faithful friend; nor dare venture the more important concerns of your soul, and your eternal interests in the world to come, upon the mere light of nature, and the dictates of your own reason; since the word of God, and the advice of heaven, lies in your hands. Vain and thoughtless indeed are those children of pride, who choose to turn heathens in the midst of Great-Britain; who live upon the mere religion of nature, and their own stock, when they have been trained up among all the superior advantages of Christianity, and the blessings of divine revelation and grace.

II. Whatever your circumstances may be in this world, still value your Bible as your best treasure; and whatsoever be your employment here, still look upon Religion as your best business.

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Your

Your Bible contains eternal life in it, and all the riches of the upper world; and Religion is the only way to become a possessor of them.

III. To direct your carriage towards God, converse particularly with the Book of Psalms; David was a man of sincere and eminent devotion. To behave aright among men, acquaint yourself with the whole book of Proverbs; Solomon was a man of large experience and wisdom. And to perfect your directions in both these, read the Gospels and the Epistles; you will find the best of rules, and the best of examples there, and those more immediately suited to the Christian life.

IV. As a man, maintain strict temperance and sobriety, by a wise government of your appetites and passions; as a neighbour, influence and engage all around you to be your friends, by a temper and carriage made up of prudence and goodness; and let the poor have a certain share in all your yearly profits. As a trader, keep that golden sentence of our Saviour's ever before you, 'Whatsoever ye would that men should do unto you, do ye also unto them.'

V. While you make the precepts of Scripture the constant rule of your duty, you may with courage

rage rest upon the promises of Scripture as the springs of your encouragement. All divine assistances and divine recompences are contained in them. The spirit of light and grace is promised to assist them that ask it. Heaven and glory are promised to reward the faithful and the obedient.

VI. In every affair of life, begin with God.—Consult him in every thing that concerns you. View him as the author of all your blessings, and all your hopes, as your best friend, and your eternal portion. Meditate on him in this view, with a continual renewal of your trust in him, and a daily surrender of yourself to him, till you feel that you love him most entirely, that you serve him with sincere delight, and that you cannot live a day without God in the world.

VII. You know yourself to be a man, an indigent creature and a sinner, and you profess to be a Christian, a disciple of the blessed Jesus; but never think you know Christ or yourself as you ought, till you find a daily need of him for righteousness and strength, for pardon and sanctification; and let him be your constant introducer to the great God, though he sit upon a throne of grace. Remember his own words, John xiv. 6. “No man cometh to the Father but by me.”

VIII. Make prayer a pleasure, and not a task, and then you will not forget nor omit it. If ever you have lived in a praying family, never let it be your fault if you do not live in one always.— Believe that day, that hour, or those minutes, to be all wasted and lost, which any worldly pretences would tempt you to save out of the public worship of the church, the certain and constant duties of the closet, or any necessary services for God and godliness. Beware lest a blast attend it, and not a blessing. If God had not reserved one day in seven to himself, I fear Religion would have been lost out of the world; and every day of the week is exposed to a curse which has no morning religion.

IX. See that you watch and labour, as well as pray. Diligence and dependence must be united in the practice of every Christian. It is the same wise man acquaints us, that the hand of the diligent, and the blessing of the Lord, join together to make us rich; Prov. x. 4, 22.—rich in the treasures of body or mind, of time or eternity.

It is your duty, indeed, under a sense of your own weakness, to pray daily against sin; but if you would effectually avoid it, you must also avoid temptation, and every dangerous opportunity.—

Set

Set a double guard wheresoever you feel or suspect an enemy at hand. The world without, and the heart within, have so much flattery and deceit in them, that we must keep a sharp eye upon both, lest we are trapt into mischief between them.

X. Honour, profit, and pleasure, have been sometimes called the world's trinity, they are its three chief idols; each of them is sufficient to draw a soul off from God, and ruin it for ever. Beware of them, therefore, and of all their subtle insinuations, if you would be innocent or happy.

Remember, that the honour which comes from God, the approbation of heaven, and of your own conscience, are infinitely more valuable than all the esteem or applause of men. Dare not venture one step out of the road of heaven, for fear of being laughed at for walking strictly in it. It is a poor religion that cannot stand against a jest.

Sell not your hopes of heavenly treasures, nor any thing that belongs to your eternal interest, for any of the advantages of the present life: "What shall it profit a man to gain the whole world, and lose his own soul?"

Remember

Remember also the words of the Wise Man, "He that loveth pleasure shall be a poor man;" he that indulgeth himself in "wine and oil," that is, in drinking, in feasting, and in sensual gratifications, "shall not be rich." It is one of St. Paul's characters of a most degenerated age, when "men become lovers of pleasure, more than lovers of God." And that "fleshly lusts war against the soul," is St. Peter's caveat to the Christians of his time.

XI. Preserve your conscience always soft and sensible. If but one sin force its way into that tender part of the soul, and dwell easy there, the road is paved for a thousand iniquities.

And take heed that, under any scruple, doubt, or temptation whatsoever, you never let any reasonings satisfy your conscience, which will not be a sufficient answer or apology to the Great Judge at the last day.

XII. Keep this thought ever in your mind.—It is a world of vanity and vexation in which you live; the flatteries and promises of it are vain and deceitful; prepare therefore to meet disappointments. Many of its occurrences are teasing and vexatious. In every ruffling storm without, possess
 self

sefs your spirit in patience, and let all be calm and serene within. Clouds and tempests are only found in the lower skies; the heavens above are ever bright and clear. Let your heart and hope dwell much in these serene regions; live as a stranger here on earth, but as a citizen of heaven, if you will maintain a soul at ease.

XIII. Since in many things we offend all, and there is not a day passes which is perfectly free from sin, let "repentance towards God, and faith in our Lord Jesus Christ," be your daily work.—A frequent renewal of these exercises, which make a Christian at first, will be a constant evidence of your sincere Christianity, and give you peace in life, and hope in death.

XIV. Ever carry about with you such a sense of the uncertainty of every thing in this life, and of life itself, as to put nothing off till to-morrow, which you can conveniently do to-day. Dilatory persons are frequently exposed to surprize and hurry in every thing that belongs to them: the time is come, and they are unprepared. Let the concerns of your soul and your shop, your trade and your religion, lie always in such order, as far as possible, that death, at a short warning, may be no occasion of a disquieting tumult in your spirit,

rit, and that you may escape the anguish of a bitter repentance in a dying hour. FAREWELL.

AN UNCOMMON STORY.

HOW irresistible is the power of conscience! It is a viper which twines itself round the heart, and cannot be shook off. It lays fast hold of us; it lies down with us, and stings us in our sleep. It rises with us, and preys upon our vitals. Hence ancient moralists compared an evil conscience to a vulture feeding upon our liver, and the pangs that are felt by the one to the throws of the other; supposing at the same time the vulture's hunger to be insatiable, and this entrail to be most exquisitely sensible of pain, and to grow as fast as it is devoured. What can be a stronger representation of the most lingering and most acute corporeal pains? Yet, strong as it is, it falls greatly short of the anguish of a guilty conscience. Imagination, when at rest, cannot conceive the horrors which, when troubled, it can excite, or the tortures to which it can give birth.

What must have been the state of mind of Bessus, a native of Pelonia, in Greece, when he disclosed the following well authenticated fact!—

His

His neighbours seeing him one day extremely earnest in pulling down some birds nests, and passionately destroying their young, could not help taking notice of it, and upbraiding him with his ill-nature and cruelty to poor creatures, that, by nestling so near him, seemed to court his protection and hospitality; he replied, that their voice was to him insufferable, as they never ceased twitting him with the murder of his father.

This execrable villainy had lain concealed many years, and never been suspected. In all probability it would never have come to light, had not the avenging fury of conscience drawn, by these extraordinary means, a public acknowledgment of it from the parricide's own mouth.

Bessus is not the only person that has stood self-convicted. Though the discovery has not been distinguished by such a strange circumstance, many have made a voluntary confession, and sought for a refuge from the torments of conscience in death. What a lesson for all men to keep a conscience void of offence!

D

FRIEND-

FRIENDSHIP.

AN ALLEGORY.

A Rich merchant had a son whom he loved tenderly; he had him brought up with great care, and spared nothing to form his heart, and adorn his mind. The young man's education being compleated, he resolved to make him travel: " Son, (said he, one day to him) know that amidst the pressing wants of life, the greatest of all is a good friend. Prodigality consumes our wealth, a reverse of fortune tumbles the most powerful into adversity; but it is death only can rob us of a friend, as it does of ourselves; it is the only advantage that no human power can deprive us of. Find but one friend in the course of your life, and you will find the first and greatest of all blessings. It is therefore, son, I desire you should traverse the world; travelling will give true experience; the more men we have seen, the more we know how to live among them. The world is a great book that will give him proper information who learns to read in it; it is a faithful mirror that represents to our eyes all the objects whose knowledge may convey instruction to us. Depart, son, and think particularly in your excursions of making no valuable acquisition, but of a true friend.

friend. Sacrifice, if necessary, in that view, whatever you may have most precious."

The young man took leave of his father, and passed into a country not far distant from that which he left. He sojourned there but a short time, and returned to his own. "I did not expect you so soon," said the father to him, surprised at his quick return.

"You ordered me (answered the son) to seek out a friend, and I can occasionally produce fifty, all patterns of true friendship."

"Son, (answered the merchant) make not too free with so sacred a name; have you forgot the trite adage? 'You must eat a peck of salt with your friend before you know him;' that is, do not brag of your friend till you have fully proved him. Friendship is a rare, a very rare thing; the most of those who pretend to that title retain only the mask: they resemble a summer cloud that is melted down by the least ray of the sun; they behave in regard to those whom they pretend to love, as the votaries of Bacchus do to a full flask of wine: they embrace it enamoured as long as it contains any of the enchanting liquor, and scornfully throw it away so soon as it is emptied: I greatly fear that

those you seem so well pleased with, resemble the false souls I have here given you the picture of."

" Father, (said the young man) your diffidence is unjust; those I regard as my friends will see me in adversity with hearts unestranged, and their affections unaltered."

" I have now lived seventy years, (said the merchant) I have made a trial of good and adverse fortune; I have narrowly inspected into a number of men; and in so long a revolution of years, scarce was I able to acquire one friend; how then, at your age, and in so short a time, could you find fifty? Learn from me to know mankind."

The merchant cut the throat of a sheep, put it into a sack, and besmear'd his son's cloaths with the animal's blood. All necessary preparations being thus made for the designs he had formed, he deferred the execution of it till night. He took up the sack with the sheep's carcase, laid it on the young man's shoulders, and gave him proper instructions concerning the part he was to act. Both left home in that condition.

The young man knocks at the door of one of the fifty friends. He opens it to him with a seeming
ing

ing air of fondness and alacrity, and asks him the reason of his coming. " It is in misfortunes (said the merchant's son) that we prove those we love. I often mentioned to you the old grudge subsisting between my family and that of a Lord of the Court. Chance would have it that we met each other in a bye place;—hatred armed our hands; I saw him stretched lifeless at my feet. Fearing to be pursued by justice, I took up his body, and it is in the sack you see on my shoulders: I beg you will hide it in your house, till the affair is blown over, and nothing more heard of it."

" My house is so small, (answered the friend, with a forbidding and embarrassed look) that it can hardly contain the living that dwell in it, far from making room in it for a dead body. None are ignorant of the long fostered hatred between you and the lord you have killed: it will be immediately suspected that you are the author of his death; strict enquiry will be made; and as our friendship is publicly known, they will begin with my house: it will avail you nothing to involve me in your mishap: the only service I can render you is to keep your secret."

The young man reiterated the most pressing instances, but all to no purpose. At length despairing

ing to move the ingrate, he made successive application to the fifty persons, on whom he had slightly grounded his hopes, and fifty times over he met with the same reception.

“ Now, son, (said the merchant) be convinced of the little dependence you should have on men. Where has vanished the zeal of those you lavished such pompous encomiums on? They have all deserted you in your disgrace. They are painted walls, clouds without rain, trees that bear no fruit: But I must shew you the difference there is between one only friend that I have and yours.”

Still talking over the affair, they arrived before the gate of him whom he represented to his son as the pattern of perfect friendship. He related to him his son's pretended misfortune. “ Oh! thrice happy day! (said he) that furnishes me with the opportunity of proving to you my attachment; trust to me, and you will do justice to my friendship: my house is large enough to keep concealed in it a thousand dead bodies; but though even I should incur danger myself, I shall gladly face it in hopes of saving you. Repair with your son to my estate in the country; you may live there in peace, unknown, and undisturbed by any enquiries of justice.”

The

The merchant, after having thanked his friend for his generous offers, said, " All that I have told you is but a fable, invented to teach my son to discern between false and true friends.

ANECDOTE

OF A KING OF PORTUGAL.

ALONZO the Fourth, surnamed the Brave, ascended the throne of Portugal in the vigour of his age. The pleasures of the chase engrossed all his attention. His confidants and favourites encouraged and allured him to it. His time was spent in the forests of Cintra, while the affairs of government were neglected, or executed by those whose interest it was to keep their Sovereign in ignorance. His presence at last being necessary at Lisbon, he entered the council with all the brisk impetuosity of a young sportsman, and with great familiarity and gaiety entertained his Nobles with the history of a whole month spent in hunting, in shooting, and fishing. When he had finished his narrative, a nobleman of the first rank rose up.—" Courts and camps," said he, " were allotted for Kings, not woods and deserts. Even the affairs of private men suffer, when recreation

creation is preferred to business. But when the whims of pleasure engross the thoughts of a King, a whole nation is consigned to ruin. We came here for other purposes than to hear the exploits of the chase ; which are only intelligible to grooms and falconers. If your Majesty will attend to the wants and remove the grievances of your people, you will find them obedient subjects; if not"—The King, starting with rage, interrupted him: " If not what?" " If not," resumed the nobleman, in a firm tone, " they will look for another and a better King."

THE VOYAGE OF LIFE.

" **L**IFE," says Seneca, "is a voyage, in the progress of which we are perpetually changing our scenes: we first leave childhood behind us, then youth, then the years of ripened manhood, then the better and more pleasing part of old age."—The perusal of this passage having incited in me a train of reflections on the state of man, the incessant fluctuation of his wishes, the gradual change of his disposition to all external objects, and the thoughtlessness with which he floats along the stream of time, I sunk into a slumber amidst my meditations, and on a sudden found
my

my ears filled with the tumult of labour, the shouts of alacrity, the shrieks of alarm, the whistle of winds, and the dash of waters.

My astonishment for a time repressed my curiosity; but soon recovering myself so far as to enquire whither we were going, and what was the cause of such clamour and confusion, I was told they were launching out into the *ocean of life*; that we had already passed the streights of infancy, in which multitudes had perished, some by the weakness and fragility of their vessels, and more by the folly, perverseness, or negligence of those who undertook to steer them; and that we were now on the main sea, abandoned to the winds and billows, without any other means of security than the care of the pilot, whom it was always in our power to choose among great numbers that offered their direction and assistance.

I then looked round with anxious eagerness; and first turning my eyes behind me, saw a stream flowing through the flowery islands, which every one that sailed along seemed to behold with pleasure; but no sooner touched, than the current, which, though not noisy or turbulent, was yet irresistible, bore him away. Beyond these islands

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all

all was darkness, nor could any of the passengers describe the shore at which he first embarked.

Before me, and on each other side, was an expanse of waters violently agitated, and covered with so thick a mist, that the most perspicuous eye could see but a little way. It appeared to be full of rocks and whirlpools, for many sunk unexpectedly while they were courting the gale with full sails, and insulting those whom they had left behind. So numerous, indeed, were the dangers, and so thick the darkness, that no caution could confer security. Yet there were many, who, by false intelligence, betrayed their followers into whirlpools, or by violence pushed those whom they found in their way against the rocks.

The current was invariable and insurmountable, but though it was impossible to sail against it, or to return to the place that was once passed, yet it was not so violent as to allow no opportunities for dexterity or courage, since, though none could retreat back from danger, yet they might often avoid it by oblique direction.

It was, however, not very common to steer with much care or prudence; for by some universal infatuation, every man appeared to think himself

self safe, though he saw his comforts every moment sinking round him; and no sooner had the waves closed over them, than their fate and their misconduct were forgotten; the voyage was pursued with the same jocund confidence; every man congratulated himself upon the soundness of his vessel, and believed himself able to stem the whirlpool in which his friend was swallowed, or glide over the rocks on which he was dashed: nor was it often observed that the sight of a wreck made any man change his course; if he turned aside for a moment, he soon forgot the rudder, and left himself again to the disposal of chance.

This negligence did not proceed from indifference, or from weariness of their present condition; for not one of those who thus rushed upon destruction, failed, when he was sinking, to call loudly upon his associates for that help which could not now be given him; and many spent their last moments in cautioning others against the folly by which they were intercepted in the midst of their course. Their benevolence was sometimes praised, but their admonitions were unregarded.

The vessels in which we had embarked being confessedly unequal to the turbulence of the stream of life, were visibly impaired in the course of the

voyage; so that every passenger was certain, that how long soever he might, by favourable accidents, or by incessant vigilance, be preserved, he must sink at last.

This necessity of perishing might have been expected to sadden the gay, and intimidate the daring, at least to keep the melancholy and timorous in perpetual torments, and hinder them from any enjoyment of the varieties and gratifications which nature offered them as the solace of their labours; yet in effect none seemed less to expect destruction than those to whom it was most dreadful; they all had the art of concealing their danger from themselves; and those who knew their inability to bear the sight of the terrors that embarrassed their way, took care never to look forward, but found some amusement for the present moment, and generally entertained themselves by playing with Hope, who was the constant associate on the voyage of life.

Yet all that Hope ventured to promise, even to those whom she favoured most, was, not that they should escape, but that they should sink last; and with this promise every one was satisfied, though he laughed at the rest for seeming to believe it. Hope, indeed, apparently mocked the credulity
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of her companions; for in proportion as their vessels grew leaky, she redoubled her assurances of safety; and none were more busy in making provisions for a long voyage, than they whom all but themselves saw likely to perish soon by irreparable decay.

In the midst of the current of life was the Gulph of Intemperance, a dreadful whirlpool, interspersed with rocks, of which the pointed crags were concealed under water, and the tops covered with herbage on which Ease spread couches of repose, and with shades where Pleasure warbled the song of invitation. Within sight of these rocks all who failed on the ocean of life must necessarily pass. Reason, indeed, was always at hand to steer the passengers through a narrow outlet by which they might escape; but very few could, by her intreaties or remonstrances, be induced to put the rudder into her hand, without stipulating that she should approach so near unto the rocks of Pleasure, that they might solace themselves with a short enjoyment of that delicious region, after which they always determined to pursue their course without any other deviation.

Reason was too often prevailed upon so far by these promises, as to venture her charge within the
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eddy of the Gulph of Intemperance, where, indeed, the circumlocution was weak, but yet interrupted the course of the vessel, and drew it by insensible rotations towards the centre. She then repented her temerity, and with all her force endeavoured to retreat, but the draught of the gulph was generally too strong to be overcome; and the passenger, having danced in circles with a pleasing and giddy velocity, was at last overwhelmed and lost. Those few whom Reason was able to extricate, generally suffered so many shocks upon the points which shot out from the rocks of Pleasure, that they were unable to continue their course with the same strength and facility as before, but floated along timorously and feebly, endangered by every breeze, and shattered by every ruffle of the water, till they sunk by slow degrees, after long struggles and innumerable expedients, always repining at their own folly, and warning others against the first approach of the Gulph of Intemperance.

There were artists who professed to repair the breaches and stop the leaks of the vessels which had been shattered on the rocks of Pleasure.— Many appeared to have great confidence in their skill, and some, indeed, were preserved by it from sinking, who had received only a single blow; but I remarked that few vessels lasted long which had
been

been much repaired, nor was it found that the artists themselves continued afloat longer than those who had least of their assistance.

The only advantage which, in the voyage of life, the cautious had above the negligent, was, that they sunk later, and more suddenly; for they passed forward till they had sometimes seen all those in whose company they had issued from the streights of infancy, perish in the way, and at last were overset by a cross breeze, without the toil of resistance, or the anguish of expectation. But such as had often fallen against the rocks of Pleasure, commonly subsided by sensible degrees, contended long with the incroaching waters, and harassed themselves by labours that scarce Hope herself could flatter with success.

As I was looking upon the various fate of the multitude about me, I was suddenly alarmed with an admonition from some unknown Power, "Gaze not idly upon others, when thou thyself art sinking. Whence is this thoughtless tranquillity, when thou and they are equally endangered?" I looked, and seeing the Gulph of Intemperance before me, started and awaked.

ANEC-

ANECDOTE OF CHARLES II.

A Person of very mean abilities and appearance, having an ambition to be knighted, his money prevailed upon some of the courtiers to solicit that favour for him from the King.—Charles, who could scarce ever refuse a man he liked any thing, particularly if it was mentioned over a bottle, promised it; and next day, when he came to go through the ceremony, his consciousness of not deserving such an honour made him kneel at too great a distance; upon which the King, seeing his embarrassment, good-humouredly cried out, “Come, come, Sir, be recollected; ’tis I, not you, have the greatest reason to be ashamed in this business.”

 VERSES ON MRS. SIDDONS.

SIDDONS! bright subject for a poet's page!
 Born to augment the glory of the stage!
 Our soul of tragedy restor'd I see;
 A Garrick's genius is renew'd in thee.
 To give our nature all its glorious course;
 With moral beauty, with resistless force,

To

To call forth all the passions of the mind,
 The good, the brave, the vengeful, the refin'd,
 The sigh, the thrill, the start, the angel's tear;
 Thy *Isabella* is our Garrick's *Lear*.

'Tis not the beauties of thy form alone,
 Thy graceful motion, thy impassion'd tone;
 Thy charming attitudes, thy magic pause
 That speaks the eloquence of Nature's laws;
 Not these have giv'n thee high theatric fame,
 Nor fir'd the muse to celebrate thy name.

When Thomson's epithets, to nature true,
 Recal her brightest glories to my view;
 Whene'er his mind-illumin'd aspect brings
 The look that speaks unutterable things;
 In fancy, then, thy image I shall see;
 Then, heavenly artist, I shall think on thee!
 Whatever passion animates thine eye;
 Thence, whether pity steals, or terrors fly;
 Or heav'n commands, to fix averse benign,
 With pow'r miraculous thy face to shine;
 Whatever feeling 'tis thy aim to move,
 Fear, veng'ance, hate, benevolence, or love;
 Still do thy looks usurp divine controul,
 And on their objects rivet all the soul:
 Thy light'ning far outstrips the poet's race;
 E'en Otway's numbers yield to Siddons' face.

Long after thou hast clos'd the glowing scene;
 Withdrawn thy killing, or transporting mien;
 Humanely hast remov'd from mortal sight,
 Those eyes that shed insufferable light;
 Effects continue, rarely seen before;
 The tumult of the passions is not o'er;
 Imagin'd miseries we still deplore: }

E'en yet distress on meditation grows,
 E'en yet I feel all *Isabella's* woes;
 The dreadful thoughts, rais'd by the magic ring,
 With all her agonies my bosom sting;
 I feel, where Byron ascertains his life
 All the severe amazement of the wife:
 When she, by force, from his remains is borne,
 Myself, by ruffians, from myself am torn:
 Where the keen dagger gives her soul relief,
 Frees her from frenzy, and o'erwhelming grief;
 At vain compassion, with her latest breath,
 I laugh, and triumph in fictitious death.

ON THE NECESSITY
 OF
 SELF-ACQUAINTANCE.

IT is a point agreed upon by the wise, the virtuous, and the religious, that self-acquaintance

ance is of considerable weight and consequence to every one of us.

Surely then it must be worth our while to examine into the causes of our disgust to this important branch of knowledge.

Among other causes of that usual indifference which mankind in general discover to a thorough acquaintance and knowledge of themselves, may be mentioned an immoderate thirst after pleasure.

This truth will appear very evident, if we consider, in the first place, that pleasure is always sure to engross the heart of that man who addict himself to it; and, in the second place, that it enervates and disqualifies the mind for all laborious pursuits. The love of pleasure is that commanding passion which usurps despotic power, and suffers no power to approach its throne, or dispute with it the empire of the human breast. And whoever yields himself up to pleasure forfeits his liberty, and will find it a most difficult task to break loose from his bonds. Miserable, then, are those captives, to whom enlargement and freedom are almost impossible acquisitions! How cautious ought we to be of all such surrenders of ourselves, as preclude us the power of acting a wiser part for

the future! How careful to shun such engagements as are incompatible with thought and reflection, and leave no room for the respective offices and duties of life! engagements which render youth inglorious, and old age contemptible.

But such caution appears additionally necessary, when we consider the pernicious influences and effects of pleasure on the mind of man; that it not only alienates our affections from God, seduces us from our duty, and arrogates the sole possession of our hearts; but what is a more dangerous evil still, it likewise emasculates the human mind, enervates all the powers of the soul, and disables us from the pursuit of what is great and good.

To a man who prizes liberty and independence, captivity is one of the greatest calamities which can befall him. But the loss of freedom, accompanied with the loss of strength—a state of servitude, and at the same time an impotence of reason to extricate him out of his slavery—are surely the worst misfortunes that can happen to humanity; and more particularly when we subjoin, that pleasure not only robs us of our strength, but intoxicates the understanding, reconciles to us our fetters, and renders us averse to a discharge from our bondage. The knowledge of ourselves is a laborious study,

study, and requires constant attention and indefatigable industry. No wonder, then, that a mind immersed in pleasures, is reluctant to this arduous task; such aversion is the natural consequence of voluptuousness and effeminacy. It may, with the strictest propriety, be said of pleasure, "that her poison is like the poison of a serpent, and that the votaries of pleasure are like the deaf adder, that stoppeth her ear, which refuseth to hear the voice of the charmer, charm he never so wisely."

What has been said upon the subject of Pleasure will hold good with respect to Wealth and Ambition. The leading passion, *whatever it be*, is always imperious and clamorous in its demands, and never can brook a competitor. Talk to him, that is greedy of gain, or to the ambitious person, about self-acquaintance; urge the dignity of the science, and expatiate upon its extensive advantages, and you shall be sure to find yourself a most unwelcome preceptor. Solicit the attentive regards of that man, whose heated imagination exhibits splendours and titles to his view; attempt conversation with the man of business, who rises early, and sits up late, and eats the bread of carefulness, in order to accumulate riches; and what reception will you meet with from either of these characters? Like Felix, although converts to the truth

truth of your doctrine, they will dismiss you in haste, and say, " Go thy way for this time, when I have a convenient season I will call for thee." And indeed, if they proceed so far, it is the utmost you are to expect from them: for, as the promise is conditional, and that convenient season will never arrive, so the performance of their promise will never be fulfilled.

But it is not always levity or laziness; it is not only the love of pleasure, honour, or riches, which keeps men off from an acquaintance with their own hearts; it is sometimes a strong suspicion that their breasts will not bear an inspection. They have reason to fear that things go wrong *there*, and therefore they decline all inquiries; as they who run behind-hand in the world do not care to look into their books. Sad indeed is the case of that man, whose guilt deters him from all researches into his own bosom; but nevertheless, he will do well to consider, that, however painful such examinations may be, they are absolutely necessary to prevent further accessions of guilt, and by a sincere repentance to cancel his former score.

AN HYMN

COMPOSED FOR THE USE OF.
SUNDAY SCHOOLS.

FATHER of Mercies! God of Grace!
Each perfect gift is thine;
Through various channels flow the streams,
The source is still divine.

Thy kindness call'd us into life;
And all the good we know,
Each present comfort, future hope,
Thy liberal hands bestow.

The friends whose charity provides
This refuge where to flee,
From want, from ignorance, and vice,
Were raised up by thee.

To Thee we owe the full supply,
Which by their hands is given;
To make us useful here below,
And train our souls for heaven.

May health and peace attend them here,
And every joy above;
While we improve with grateful hearts,
The labour of their love.

OF THE
BATTLE OF MARATHON.

THE History of Persia, after the reign of Cyrus, who died in the year before Christ 529, offers little, considered in itself, that merits our regard. But when combined with that of Greece, it becomes particularly interesting.

The Monarchs, who succeeded Cyrus, gave an opportunity to the Greeks to exercise those virtues, which the freedom of their government had created and confirmed. Sparta remained under the influence of Lycurgus's institutions. Athens had just recovered from the tyranny of the Pisistratidæ, a family who had trampled on the laws of Solon, and usurped the supreme power.

Such was their situation, when the lust of universal empire, which seldom fails to torment the breasts of tyrants, led Darius to send forth his numerous armies into Greece.

But the Persians were no longer those invincible soldiers, who, under Cyrus, had conquered Asia. Their minds were enervated by luxury and servitude.

Athens,

Athens, on the contrary, teemed with great men, whose minds were nobly animated by the late recovery of their freedom. Miltiades, in the plains of Marathon, with ten thousand Athenians, overcame the Persian army of an hundred thousand foot and ten thousand cavalry, in the year before Christ 490.

This memorable day reflected the highest glory on Miltiades. To prevent his little army from being furrounded by the enemy, he drew it up with a mountain in the rear, extended his front as much as possible, placed his chief strength in the wings, and caused a great number of trees to be cut down, to keep off the enemy's cavalry from charging them in flank.

The Athenians rushed forwards on the Persians like so many furious lions. This is remarked to have been the first time that they advanced to the attack running. By their impetuosity, they opened a lane through the enemy, and supported with the greatest firmness the charge of the Persians.

The battle, at first, was fought by both parties with great valour and obstinacy. But the wings of the Athenian army, where, as we have just said, Miltiades had placed his chief strength, at-
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tacking the main body of the enemy in flank, threw them into irretrievable confusion. Six thousand Persians perished on the spot, and amongst the rest the traitor Hippias, the principal occasion of the war. The rest of the Persian army quickly fled, and abandoned to the victors their camp full of riches.

Thus the Athenians obtained a victory, more real than probable. Animated by their success they pursued the Persians to their very ships, of which they took seven, and set fire to several more.

On this occasion, one Cynegirus, an Athenian, after performing prodigies of valour in the field, endeavoured to prevent a particular galley from putting to sea, and for that purpose held it fast with his right hand: when his right hand was cut off, he then seized the galley with his left, which being likewise cut off, he took hold of it with his teeth, and kept it so till he died.

Another soldier, all covered over with the blood of the enemy, ran to announce the victory at Athens, and after crying out, " Rejoice, we are conquerors," fell dead in the presence of his fellow-citizens.

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The Greeks, in this engagement, lost only 200 men. Aristides and Themistocles distinguished themselves very highly in the battle; but Miltiades gained the chief glory. As a reward for his extraordinary merits, and to perpetuate the memory of his skill and bravery, they caused a picture to be painted by Polygnotus, one of the most celebrated artists, where Miltiades was represented, at the head of the ten commanders, exhorting the soldiers, and setting them an example of their duty. This picture was preserved for many ages, with other paintings of the best masters, in the portico, where Zeno afterwards instituted his school of philosophy.

ANECDOTE

OF AN

ATTORNEY AND HIS CLIENT.

A Late popular character, when very young, was a candidate for Berwick upon Tweed; and being returned, preferred a petition to the House of Commons, retaining a certain eminent council, with a fee of fifty guineas. Just before this business was about to come into the House, the barrister, who had in the interval changed his

political sentiments, sent word he could not possibly plead. On this, the candidate immediately waited on his advocate, mildly expostulated and remonstrated, but all in vain, he would not by any means consent either to plead or return the money; adding, with a sneer of professional insolence, that 'the law was open, and that he might have recourse, if he conceived himself injured.' "No, no, Sir," replied the spirited client, "I was weak enough to give you a fee, but I am not quite fool enough to go to law with you; as I perceive my whole fortune may be wasted in retaining fees alone, before I find one honest barrister to plead for me. I have therefore brought my advocate in my pocket!" Then taking out a brace of pistols, he offered one to the astonished counsellor; and protested that before he quitted the room he would either have his money or satisfaction. The money was accordingly returned; but losing so able an advocate, the justice of his cause prevented not the failure of his application.

REFLECTIONS ON DEATH.

DEATH is the most awful and interesting subject on which the thoughts of man can be employed; and I have always considered it as one
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of the wonderful circumstances in human nature, that, notwithstanding the absolute certainty with which every man knows that he is to die, so great a proportion of life is passed without thinking of it at all. It is true, the precise time and manner of it are concealed from men in general, capital convicts only having that knowledge imparted to them: and this obscurity, at the utmost verge of our prospect, instead of shocking the mind as a determinate object of terror does, seems to yield and recede from its approach, and gives room for fancy to form a slender specious hope, which floats in the void, unless crushed by a close examination. But it is surely strange, that beings of strong intelligence, and vigorous views of futurity, should be kept quiet, and prevented from starting, by so thin a veil.

In this, as in a thousand other instances, we cannot but discern, with the fullest conviction, the wise and kind operations of Providence; which having found it necessary that we should continue for a time in this state of existence, in our progress to a better, disposes our minds to receive such a degree of apprehension of death, as to make every one, not void of reflection, resolve at least to exert his endeavours in preparing for his great change; while at the same time, present concerns,

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by their immediate influence, preserve his lively and most frequent attention.

The greatest object, if viewed at a prodigious distance, will not affect our perceptions so strongly as a much smaller one that is near to us. Thus it is as to Death, and the comparatively little objects which occur in the course of our lives. We are so framed, that what is present must ever pass upon us so strongly as to render us little concerned about the future, unless we are able to counteract the natural workings of our minds by studied intellectual exertions and contrary habits. This is not to be done in any degree, without more than ordinary spiritual acquirements; and such are the unceasing effects of mere sensation, and its consequences, that I question if even the Monks of La Trappe, whose whole time was spent in the most seclusion and silence, and exercises of solemn meditation and piety, were able in reality to fix their thoughts upon Death during any considerable part of each day. Their form of salutation to each other being the only words which they were permitted to speak, viz. *memento mori*, remember to die, is a proof that they require to have their recollection occasionally awakened; as Philip of Macedon had one, who every morning, in the
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midst of his magnificence and power, whispered him, *Remember, Sir, you are a man.*

It has been argued by some ingenious and fanciful men, whose abilities were not great enough to make them distinguished upon plain and common ground, and who therefore placed themselves on the summits of singularity:—it has been argued by such, that the fear of Death is not natural to mankind; that the Savage, who is to be admired and envied *as the man of nature*, lives in health, and dies in tranquillity; and that all the dreary notions of mortality have been produced by Priests, to subject the minds of their fellow-creatures to their influence.

That the fear of Death will be less terrible, in proportion as a being thinks less, I shall not deny. But I suppose few of my readers would incline to be degraded to the state of the lamb, whose inconsiderate fearlessness is so well described by Pope:

“ Pleas’d to the last, he crops the flowery food,
“ And licks the hand just rais’d to shed its blood.”

Neither, I hope, would many be content to obtain an exemption from their awful anxiety, at
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the price of being turned into Savages. That Savages have not the fear of Death, I do not believe: but if it is so, the reason can only be, that their whole attention is occupied in procuring themselves food, and watching for safety; so that their views extend not to futurity, more than those of the wild beast of the desert. For it is matter of demonstration, that if the thoughts of Death come into the mind of man at all, they must strike him with at least a very serious concern.

Shakespeare puts into the mouth of Julius Cæsar this speech:

“ Cowards die many times before their deaths:
The valiant never taste of Death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that Death, a necessary end,
Will come when it will come.”

Of this passage, the two first lines are exceedingly animated; but the rest of it is, in my opinion, an irrational rhapsody. For, surely, it is not the most strange of all wonders, that one should fear Death, since it cannot be disputed that Death involves in it every object of regret, and every possibility of evil.

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If Death is to be considered as the extinction of our being, I need only appeal to the genuine feelings of every one of my readers for the justice of the reflections in Addison's celebrated soliloquy of Cato, though lately cavilled at by a French Philosopher and Critic.

The thought of being at once and for ever deprived of every thing that is agreeable and dear to us, must doubtless be very distressing. If to part with one affectionate friend, to lose one valuable piece of property, gives us pain, what must be the affliction, which the thought of parting with all our friends, and losing all our property, must occasion?

It is in vain for the Sophist to argue, that upon the supposition of our being annihilated, we shall have no affliction; as we can have no consciousness: for all but very dull men will confess, that though we may be insensible of the reality when it takes place, the *thought* of it is dismal. But nobody can be *certain* of annihilation; and the thought of entering upon a scene of being, altogether unknown, which *may be* unhappy in an extreme degree, is, without question, very alarming. If a man were to be put on board a ship which had landed in Britain from a remote region,

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with which, and its inhabitants, we are utterly unacquainted, and should know that he is never to return home again, but to pass the rest of his days in that region, he would, I believe, be reckoned very stupid if he should be unconcerned. Yet Death presents to the imagination suppositions still more terrifying.

In the Play of *Measure for Measure*, Shakespeare gives us most natural, as well as highly poetical sentiments of Death, in the character of *Claudio*; who, after his sister has talked with unthinking levity, thus

“ Oh! were it but my life,
I’d throw it down for your deliverance
As frankly as a pin.”

Seriously expresses himself in a short sentence,
“ Death’s a fearful thing.”

And a little after,
“ Aye, but to die, and go we know not where,
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice;

To

To be imprison'd in the viewless winds,
 And blown with restless violence round about
 The pendant world; or to be worse than worst
 Of those, that lawless and uncertain thoughts
 Imagine howling; 'tis too horrible!
 The weariest and most loathed worldly life
 That age, ache, penury, imprisonment,
 Can lay on nature, is a paradise
 To what we fear of Death."

Thus an Infidel, who has a lively imagination, may, upon his own principles, be frightened when he thinks of Death. For infidelity, as to a future state, can carry a man no farther than scepticism; and it is sufficient to excite fear in a strong degree, that such horrible situations as Shakespeare fancies, in the verses which I have just quoted, are even possible.

Neither, in my apprehension, can any man, whose mind is not naturally dull, or grown callous by age, be without uneasiness when he looks forward to the act of dissolution itself. A hypochondriac fancies himself at different times suffering Death in all the various ways in which it has been observed; and thus he dies many times before his death. I myself have been frequently terrified, and dismally afflicted in this way, nor

can I yet secure my mind against it at gloomy seasons of dejection,

When one has found relief by any remedy, however accidental, it is humane to mention it to others. I am therefore to inform my hypochondriac brethren, who may have the same horrible imaginations of Death which I have had, that I have found sensible consolations from a very pretty passage, which I chanced to read several years ago, which is thus:

“ It is certain, indeed, that the fear of Death is one of the strongest passions implanted in human nature, and wisely ordained by Providence as a sort of guard to retain mankind within their appointed station. Yet, possibly, there are not those agonies in dying which are usually supposed: many things appear more formidable in imagination, than they are in reality. When we are in perfect health and vivacity, we have a horrible idea of sickness and confinement. But when we are actually sick or confined, we are more insensible to the pleasures and gaieties of the world, and reconciled to the alteration. As our distemper increases, we begin to be disgusted with life, and wish to be released. The aspect of Death becomes more familiar as it approaches. As nature sinks
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into dissolution, we gradually lose the power of sensation. The interval of departure is short and transient; the change imperceptible. No reflection, and therefore no pain, succeeds. The soul forgets her anxiety, and sinks into repose; and if there is a pain, there is, upon Christian principles, a bliss in dying.

“ We may perhaps reconcile ourselves, in some measure, to the thoughts of our decease, by observing how sleep pervades the human frame, and suspends its operations. With what ease do we pass from waking to sleeping! With how little concern do we part with the knowledge of light, and of ourselves! And if this temporary insensibility, this image of Death, steals upon us imperceptibly; if we feel an inexpressible sweetness in that situation, why may we not imagine that the senses glide away in the same soft and easy manner, when nature sinks into the profoundest repose?”

There are few more beautiful pieces of writing than this, which was extracted from the Critical Review, in giving an account of Dr. Stennett's Discourses on Personal Religion.—A striking and expressive description of the horrors of dying is quoted from that book; upon which the Reviewer
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has made the aforesaid reflection. Indeed, I have often wondered at the excellence of writing which I have found in the Reviews, when I considered that the authors were anonymous, and could not be stimulated by the hopes of praise.

Notwithstanding my persuasion that the fear of Death is rational, and will ever be found in a thinking being, I am very willing to allow all proper respect to that firmness and fortitude of which some are possessed; who, whilst they are sensible of the awful importance of launching from one state of being into another, support the thoughts of it with a calmness and humble hope becoming at once the dignity of human nature, and the humble confidence of piety.

ON GAMING.

AS Gaming is frequently the source of that fearful murderous hatred which has lately been a terror to the nation, I think it would be doing an acceptable public service to shew in what detestation it is held by the whole community assembled in Parliament; and this cannot be better done than by a transcription from the learned
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Blackstone, in which he exhibits a beautiful display and liberality of sentiments.

After having set forth what provision the wisdom of legislature has made against luxury, that baleful plague and ruinous pest of society; and mentioned that by 10 Edw. III. stat. 3, no man shall be served at dinner or supper with more than two courses, except upon some great holidays, there specified, in which he may be served with *three*. He introduces Gaming as the natural offspring of luxury, and says, "Next to that of luxury, naturally follows the offence of Gaming, which is generally introduced to supply or retrieve the expences occasioned by the former; it being a kind of tacit confession that the company engaged therein do, in general, exceed the bounds of their respective fortunes; and therefore they cast lots, to determine upon whom the ruin shall fall, that the rest may be saved a little longer." But taken in any light, it is an offence of the most alarming nature; tending, by necessary consequences, to promote public idleness, theft, and debauchery, among those of a lower class: and among persons of a superior, it has been frequently attended with the sudden ruin and desolation of ancient and opulent families, an abandoned prostitution of every principle of honour and virtue, and too often

often has ended in self-murder. To restrain this vice among the inferior sort of people, the statute 33 Henry VIII. c. 9, was made; which prohibits, to all but gentlemen, the games of tennis, tables, cards, dice, bowls, and other unlawful diversions therein specified, unless in the time of Christmas, under pecuniary pains and imprisonment. And the same law, and also the stat. 30 Geo. II. c. 24, inflict pecuniary penalties as well upon the master of any public-house wherein servants are permitted to game, as upon the servants themselves, who are found to be gaming there.—But this is not the principal ground of modern complaints: it is the gaming in high life that demands the attention of Magistrates; a passion in which every valuable consideration is made a sacrifice, and which we seem to have inherited from our ancestors, the ancient Germans, whom Tacitus describes to have been bewitched with the spirit of play to a most exorbitant degree. “ They addict themselves (says he) to dice, (which is wonderful) when sober, and as a serious employment; with such a mad desire of winning or losing, that when stripped of every thing else, they will stake at last their liberty, and their very selves. The loser goes into voluntary slavery, and, though younger and stronger than his antagonist, suffers himself to be bound and sold.—And this perseverance

verance in so bad a cause they call the *point of honour*."

When men are thus intoxicated with so frantic a spirit, laws will be of little avail; because the same false sense of honour that prompts a man to sacrifice himself, will deter him from appealing to the Magistrate. Yet it is proper that laws should be, and be known publicly, that gentlemen may learn what penalties they wilfully incur, and what confidence they repose in sharpers; who, if successful in play, are certain to be paid with honour; or if unsuccessful, have it in their power to be still greater gainers by informing. For by stat. 16, Car. II. c. 7, if any person, by playing or betting, shall lose more than 100l. at one time, he shall not be compellable to pay the same; and the winner shall forfeit treble the value, one moiety to the King, the other to the informer. The 9th Anne, c. 14, enacts, that all bonds, and other securities, given for money won at play, or money lent at the time to play withal, shall be utterly void: that all mortgages and incumbrances of lands made upon the same consideration, shall be and endure to the use of the heir of the mortgager: that if any person, at one time, loses 10l. at play, he may sue the winner, and recover it back by action of debt at law; and, in case the loser does

not, any other person may sue the winner for treble the sum so lost; and the plaintiff in either case may examine the defendant himself upon oath; and no privilege of Parliament shall be allowed. And if any one cheats at play, and at one time wins more than 10l. or any valuable thing, he may be indicted thereupon, and shall forfeit five times the value; shall be deemed infamous, and shall suffer such corporal punishment as in case of wilful perjury.

By st. 18 Geo. II. c. 24, the st. 9 Anne is farther enforced. The forfeitures of that act may now be recovered in a Court of Equity: and if any be convicted, upon information or indictment, of winning or losing at any fitting 10 or 20l. within twenty-four hours, he shall forfeit five times the sum.

Thus careful has the legislature been to prevent this destructive vice; which may shew that our laws are not so deficient as ourselves, and our magistrates, in putting those laws in execution.

As gamesters are men who boast of very exalted spirits, both as to the delicacy of their honour, and quick sensibility of parts, I would beg leave to shew them in what sovereign contempt the
judiciously

judiciously candid Addison held both: "It is wonderful (says he) to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures.—Would not a man laugh to hear any one of his species complaining that life is short?" And in another place he says, "You often see a common sharper in competition with a gentleman of the first rank; though all mankind is convinced that a fighting gamester is only a pick-pocket, with the courage of a highwayman."

OF FRIENDSHIP.

THE greatest sweetner of human life is Friendship. To raise this to the highest pitch of enjoyment, is a secret which but few discover.—Friendships, in general, are suddenly contracted; and therefore it is no wonder they are easily dissolved. A man who has amused us for an evening with sprightly merriment, shall be admitted into the number of our friends, and received with that ardour which is always the attendant upon the first impression of regards. But, though wit be

an agreeable, it is by no means the only qualification necessary in a friend; and is, of all others, the most precarious foundation of esteem. A wit, in this respect, resembles a beauty; all admire her, though few would venture to chuse her as a wife.

Qualifications that make a man the object of general applause, are not, in themselves, sufficient to conciliate our friendly regards. Amidst this universal admiration, there is no opportunity for the partiality of friendship to exercise itself; and a man under the same obligations to every person, cannot, in strict justice, limit his regards to any one in particular. It is much more reasonable to suppose that he will sacrifice the opinion and esteem of an individual, to the opinion and esteem of the rest; and will, at the expence of one admirer, attempt to raise his reputation with others.

But the wit is not the only man disqualified for Friendship. Look round the world, and you will see men employed in such pursuits, and disturbed with such passions, as make Friendship appear almost an empty name, and an imaginary existence. Most breasts are so contracted by selfish and mercenary principles, that they are incapable of feeling any of the finer movements and reciprocations of benevolence; and even where nature has
softened

softened the heart to this delicate sensibility, she has, perhaps, considerably abated its operation, by principles and habits of a contrary kind.—Some are susceptible of the warmest affection, quick to the call of necessity, and ready to relieve and succour distress; but then they lie open to the attack of every softer passion, and have not fortitude sufficient to reason down these rising propensities of nature into the genuine principles of disinterested Friendship. Others, from selfishness and pride, shall lend an easy ear to the whisper of malignity and envy. Others destroy Friendship by suspicion and reserve. Others have hearts soft to every impression; and, in these, one seal of Friendship is obliterated by another: while some, by a mutable disposition of mind, relinquish their friends, not because they cease to be, but continue what they once were. But when we come to reflect, on the one hand, that Friendship, in order to be true and lasting, must know no rival or reserve, have similar virtues for its foundation, and mutual esteem for its support, and the happiness of another preferred to our own; and when we consider, on the other, the suspicions of pride, the love of superiority, and the natural distrust of the human heart, we shall soon find that Socrates made a right estimate of Friendship,

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and that a very small mansion will contain those which any man can truly call such.

Considering these requisites of Friendship, and the opposition in the way of their acquisition, we have a melancholy instance of the imperfection of our present state of being, which almost denies the possibility of attaining that which is the greatest happiness we can enjoy. But this may be wisely designed by the Author of our being: since, if Friendship were complete, our happiness here would appear so absolute, as greatly to retard our improvements in those virtues upon which a Friendship most exalted, lasting, and refined, shall be established. But though we may not arrive at all at that happiness which we are assured a pure Friendship is capable of affording, yet this ought not to make us indolent in our researches, or indifferent in our regards. That man would be justly thought very unreasonable, who would refuse to partake of the elegancies which his own country affords, because other regions furnish our greater delicacies.

The very constitution of our minds leads us immediately to the cultivation of Friendship.— Though the powers of the mind are great, yet, the wider they expand, the less forcibly they act.
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That benevolence we feel towards all mankind is of so undeterminate a nature, that, when the general calamities of our fellow-creatures are represented to us, where, perhaps, whole nations are immediate sufferers, we enter not into that sympathy which we should feel for one family or friend in distress. We shall always find that, in exact proportion as the object of our benevolence decreases, the more warm and lively our benevolence operates. The good of the political community to which we belong, is more the object of our regards than the community of the world; that of our family and friends, more than that of the political community; and that of an individual is still more sacred and dear. Here our regards center upon an absolute object, and there is more than general calamity to affect us. When one particular ear is open to our complaints; when we see one breast filled with sympathy; the eye of an individual flowing with a tear of compassion, or glad with the sparkling of joy; we imagine this to be an extraordinary instance of that humanity which, in every instance, gains our esteem and approbation.

The requisites of Friendship, then, as we observed, are confidence, love, and esteem: such as are founded upon similar perfections of character,
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or similar taste, with no more opposition of sentiment than what shall sometimes prove a gentle excitement to an amicable dispute. We cannot confide in the man whose moroseness makes him reserved, any more than in him whose levity makes him liable to change. We cannot trust the man of pride, or commit a secret to his keeping who is always unguarded. We must both love and esteem the person we admit to our Friendship; because a man may possess qualities which may produce love, and no esteem; or esteem without love. The former is founded on qualifications that please, the latter on those that command approbation.

We, in some sort, love ourselves in our friend, and are glad, from a desire of appearing disinterested, to make a joint offering to benevolence and self-love. The foundation of this must be, the similarity between ourselves and our friends. The same taste that leads to the same pleasures binds us most forcibly with the cords of affection. We love to recollect, much more constantly converse, with objects with which we have connected the most agreeable ideas; and, by this joint participation, we give a countenance to pleasures otherwise fugitive, and of precarious remembrance. Such an opposition of sentiment in
Friendship

Friendship must never appear, as may lead us to espouse the causes of different parties. In contentions which these produce, Friendship has been often destroyed, without the conviction of either of the opponents.

When once we have made choice of a friend, let our care to keep him be equal to the value of the possession we enjoy: and let us remember the imperfections of humanity, and expect not too much even from Friendship itself. We may trust in the sincerity of a friend; but there are secrets which no other breast but our own should be conscious of. We may reveal many griefs, but a portion ought to be reserved as a trial of our own fortitude. We may communicate many pleasures, yet still have some in reserve: there will be seasons when these may amuse, and when a friend cannot delight. Friendship may be made subservient to the noblest purposes of human life; for, though it will not allow of direct opposition of sentiment, or the contention of superiority, yet it admits of a generous emulation who shall excel in all the amiable virtues that connect mankind in the inviolable union of social benevolence.

THE
LESSON OF MISFORTUNE.

A MORAL TALE.

“ **T**O overcome adversity, and brave death itself, is the effect of a noble and generous resolution. But there is still a species of courage which I think less frequently to be met with in the world, but not less admirable. I shall give an instance of it in relating what I heard from Watelet, as we were one day walking together in the groves of Moulin Joli.

“ Of all men of the present century, Watelet seemed to have conducted himself in a manner the most likely to secure a life of happiness. He was a man of universal taste, a lover of the arts, and an encourager of artists and men of letters; he was himself a literary man and an artist, but not with sufficient success to awaken and call forth envy; he possessed that moderate excellence of talent, which sues for indulgence, and which, free from noise and attention, acquiring esteem and dispensing with glory, amuses the leisure of unambitious retirement, or of a few partial friends; he was wise enough to confine his desire of applause within the limits of that narrow circle, and
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not to seek in the world either the fulsome praise of admirers, or the criticism of jealousy. Add to these advantages an uncommon amenity of manners, a delicate sensibility of disposition, an attentive and conciliating politeness, and you will have the idea of a life that was innocently pleasurable. Such was the life of Watelet.

“ Every body heard of his philosophical retreat on the banks of the Seine. I sometimes paid him a visit there. One day I met a new-married couple that were mutually delighted with each other; the husband still in the prime of life, and the bride not yet twenty years of age. Watelet seemed himself to derive happiness from theirs, and their looks were expressive of their owing it to him.— As they spake the French tongue with purity, I was surprized to hear them say they were going to live in Holland, and that they were come to take their leave of him. When dinner was over, and when they were gone away, I had the curiosity to ask who this happy and grateful couple were. My friend led me into a corner of his enchanting island, where we both sat down. ‘ Listen,’ said he, ‘ and you will see honour saved from shipwreck by virtue.’

“ In a journey to Holland, which I undertook solely to see a country for which man is constantly contending with the sea, and which is enriched by commerce in despite, as it were, of nature, I was recommended to a rich merchant of the name of Odelman, a man as liberal in his house, as he was avaricious in his commerce. In his counting-house, and at his table, I found a young Frenchman, of an interesting appearance and uncommon modesty of deportment. He was known in Holland by no other name than that of Oliver.

“ In vain Odelman, who was a man of plain manners, treated him like a friend, and almost as an equal; the young man, with a certain respectful dignity, always kept himself at a proper distance; you would have said, at that of a son ever attentive and dutiful to the will of his father, whom he was serving for love.

“ I shewed him an attention of which he appeared very sensible, and which he returned by a certain nobleness of deportment, but with an air of humility and bashfulness. At table he said little, but with a manner, a decency, a choice of expression, that bespoke a well-educated man.— After dinner he accosted me in the most obliging manner, and made me a tender of his services.—

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I did not take an undue advantage of it; but I begged him to assist me with his advice relative to the management of my expences, and to some purchases I wished to make. To this friendly office he joined the kindest attentions to the most affectionate care.

“ I endeavoured to learn what had induced him to live in Holland. He replied, ‘ it was misfortune;’ and in every thing that related to himself, I thought I perceived he did not wish to come to an explanation.

“ In the mean time, while we passed all the time he could spare together, and with a complaisance that my curiosity sometimes fatigued, but never wore out, he gave me every information relative to whatever was interesting in Holland. He represented it as having no more than an artificial existence in its relations with all the nations of the universe, and continually occupied in supporting and defending its dykes and its liberties. Impressed with gratitude in favour of his new country, he spake of it with the expression of a sentiment to which his melancholy gave greater force, and which, though full of esteem for that country, was nevertheless mingled with the regret and recollection of his own. ‘ Ah!’ would he say, ‘ if
France

France did the fourth part as much to assist nature as Holland does to subdue it!——And from a view of the manners of the Dutch, their laws, their laborious and painful industry, he led me to admire the prodigies that are brought about by necessity.

“ You may be sure I began to conceive a singular affection for him. ‘ This is an entertaining young man,’ said I to Odelman, ‘ and I have the greatest reason to speak in his favour. It was doubtless you that recommended him to shew me such attention.’ “ Not at all,” replied he, “ but you are a Frenchman, and he idolizes his country. I am very glad, however, to profit by its loss, for it has few more such to boast of. He is an assemblage of every estimable quality; fidelity, intelligence, indefatigable application, readiness in business, an extreme quickness and niceness of perception; a spirit of order which nothing can escape; and above all, an œconomy—Ah! he is the man, indeed, that knows the value of money.”

“ The last article of his eulogium was not of my taste; and, in his excuse, I observed, that ‘ it was allowable in the unfortunate to be avaricious.’ “ Avaricious! he is not so,” replied the Dutchman, “ for he is not even covetous. Never, I
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am well assured, did he desire the wealth of another ; he is only careful of his own. But in the management of it he exhibits a parsimony, so ingenuous and so refined, that the Dutch themselves are astonished at it." ' And yet there is nothing,' observed I, ' about him, that betrays an interested disposition. He talked to me about your wealth, and the wealth of Holland ; but he talked of them without envy.'

" Oh! no; I told you he was not envious.—He seems to want even that desire of gain which is the very soul of our commerce. I have often proposed to him to adventure the profits of his labour in my ships."—"No," he would say, ' I have nothing to risk. The little I possess, I cannot do without.' And when he has sometimes given way to my persuasion, and exposed small sums to the dangers of the sea, I have seen him so much agitated, till the safe return of the vessel, that he has lost his nightly rest. This is exactly the disposition of the ant. Satisfied with what he can accumulate by labour, he never regrets his not acquiring more; and, preserving in his œconomy an air of easy circumstances, and of dignity, he appears, in refraining from every thing, to be in want of nothing. For instance, you see he is decently dressed; Well, that blue coat, upon
which

which was never seen a grain of dust, is the same he has worn for six years together, and is the only coat he possesses. He did me the favour to dine with me to-day, this is what he rarely does; and yet it is his own fault if he does not make my table his own; but he chuses rather to dispose of that article of his expences in his own way, in order to reduce it to what is barely necessary; and in every want of life his frugality still finds out means of œconomy. But what most surprizes me is, the secrecy with which he hides, even from me, the use, he makes of his money. I at first imagined he had some mistress that saved him the trouble of hoarding it up; but the propriety of his conduct soon removed that suspicion. I can now make no other conclusion, than, that being impatient to return to his own country, he remits his little fortune thither as fast as he makes it, and conceals from me his intention of going and enjoying it there.

“ As nothing was more natural, or more likely, I was quite of the same opinion, but, before my departure, I became better acquainted with this uncommon and virtuous young man.

“ My dear countryman,” said I, the day I was taking my leave of him, “ I am going back to Paris.
Shall

Shall I be unfortunate enough to be of no use to you there? I have afforded you the pleasure of obliging me as much and as long as you have pleased; don't refuse me an opportunity of returning the obligation."—"No, Sir," said he, "you shall have it; and, in exchange for the little services which you are pleased to over-value, I shall come this evening, and request one from you, which is of the most material consequence to me. I must observe that it is a secret which I am going to communicate to you; but I can be under no apprehensions.—Your name alone is a sufficient guarantee." I promised to keep it faithfully; and on that very evening he called on me with a casket full of gold in his hand.

"Here," says he, "are five hundred louis d'ors, arising from three years savings, and a paper signed with my hand that will indicate the use I wish them to be put to." It was signed Oliver Salvary. How great was my surprize to find it was destined for nothing but objects of luxury!—a thousand crowns to a jeweller; a thousand to a cabinet-maker; a hundred louis for millinery; as much for laces; and the rest to a perfumer.

"I surprize you," said he, "yet you don't see all. I have already paid, thank Heaven, three hundred

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louis

louis for the like fooleries; and I have much yet to pay before every thing will be discharged.— Must I tell it you, Sir? Alas! I am a dishonoured man in my own country, and I am labouring here to wipe away a stain I have brought upon my name; in the mean while, I may die, and die insolvent. I wish to make you a witness of my good intentions, and the efforts I am making to repair my misfortunes and my shame. What I am going to relate to you may be considered as my testament, which I request you to receive, that in case of my death, you may take the necessary pains to reinstate my memory.’ “ You will live long enough,” said I, “ you will have time to efface the remembrance of the misfortunes of your youth. But if, in order to make you easy, you want nothing but a faithful witness of your sentiments and conduct, I am better informed on that subject than you imagine, and you may with all confidence lay open your heart to me.”

‘ I begin then,’ said he, smiling, ‘ by confessing, that my misfortunes are entirely owing to myself, and that my errors are without excuse. My profession was one of those that essentially required the strictest probity; and the first law of that probity is not to dispose of any thing that is not our own. I reckoned with myself, but reckoned ill.

I ought

I ought to have reckoned better, and my foolish imprudence was not the less criminal. Hear in what manner I was led into it.

‘ A reputable extraction, a fair name, the esteem of the public, transmitted from my ancestors to their children, my youth, some successes in which I had been much favoured by circumstances; all seemed to promise that I should make a rapid and brilliant fortune by my profession. This was the very rock on which I split.

‘ Monsieur d’Amene, a man of fortune, and who considered my prospects as infallible, ventured to ground his daughter’s happiness upon these delusive hopes. He offered me her hand; and as soon as we were acquainted, a mutual attachment rendered our union equally desirable to both.—She is no more!—If she were still alive, and I were again to chuse a wife, it should be her.—Yes, I swear it should be thee, my dearest Adrienne, that I would chuse from among a thousand. They might have more beauty, perhaps; but who will ever possess thy worth, thy tenderness, thy charming temper, thy good sense, and candour, in the same degree!”

“ In this address, his eyes uplifted to Heaven, where he seemed to be looking for her spirit, were moistened with a tear. ‘ Impute not,’ added he, ‘ to her any thing that I have done on her account. The innocent cause of my misfortune, she never even suspected it. And in the midst of the illusions with which she was surrounded, she was far from perceiving the abyss to which I was leading her, over a path strewed with flowers.—Enamoured of her before I married her, more enamoured after possession, I thought I could never do enough to make her happy ; and in comparison with the love with which I burned for her, her timid tenderness, and her sensibility, which were kept within bounds by her modesty, had an appearance of coldness. To make myself beloved as much as I loved her,—shall I declare it?—I wanted to intoxicate her with happiness. Good heavens! what passion ought not a man to indulge with distrust, if it be dangerous to give himself up to the desire of pleasing his wife.

‘ A commodious and elegant mansion, expensive and ornamental furniture, whatever fashion and taste could procure in the article of dress to flatter in young minds the propensities of self-love, by affording new splendour or new attractions to beauty, all this prevented my wife’s desires, and
poured

poured in upon her, as it were, spontaneously.—A chosen society, formed by her own inclination, shewed her the most flattering attentions, and nothing that could render home agreeable was ever wanting.

‘ My wife was too young to consider it necessary to regulate and reduce my expences. Ah! had she known how much I risked to please her, with what resolution would she not have opposed it? But as she brought me a handsome fortune, it was natural for her to conclude, that on my side I was in good circumstances. She imagined at least that my situation in life allowed me to put my house upon a genteel footing. She perceived nothing in it that was unfuitable to my profession; and on consulting her female friends, *all this was highly proper—all this was no more than decent*. Alas! I said so too, and Adrienne alone, with her modest and sweet ingenuous manners, asked me if I conceived it necessary to incur such expences to render myself amiable in her eyes. “ I cannot be insensible,” said she, “ to the pains you take to render me happy; but I should be so without all that. You love me, and that is enough to excite the envy of these young women. What satisfaction can you find in increasing it by your wishing me to eclipse them? Leave them their advantages,

tages, which I shall not envy. Let the frivolity of taste, let whim and vain superfluity, be their love. Love and happiness shall be mine."

' Her delicacy, though it gave her new charms, did not alter my conduct, and I answered, that it was on my account that I complied with custom; that what appeared as luxury to her, was nothing but a little more elegance than ordinary; that good taste was never expensive, and that whatever I might do, I should never transgress the bounds of propriety. I deceived her. I deceived myself, or rather I banished all reflection. I was aware of living beyond my present income, but in a short time the produce of my labours would make good the deficiency, and in the mean while my wife would have had her enjoyments. Every one approved of my affectionate care to make her happy. Could I do less for her? Could I even do enough? This was the public voice. At least it was the sentiments and language of our friends. My father-in-law looked with concern upon those anticipated expences, upon this emulation of luxury, which ruins, said he, the greatest fortunes. He testified to me his disapprobation of it with some degree of severity. I calmly replied, that this emulation should never lead me into any indiscretion, and he might safely depend upon

upon my prudence. I have since learnt what an impression this manner of respectfully eluding his advice, made upon his mind, and what bitter resentment he nourished at the bottom of his heart.

‘ The moment of my becoming a father drew nigh, and this moment, which I looked for with an impatient delight, my heart had hitherto been a stranger to; this day, which promised to be the happiest I had ever yet experienced, turned out the most fatal. It deprived me both of the mother and the child. This stroke plunged me into an abyss of sorrow. I will not tell you how heart-breaking it was; it was that kind of grief that can only be expressed by the cries it utters. None but those who experience such sorrows can imagine what they are.

‘ It was still in the height of my affliction, when my wife’s father informed me by his notary, accompanied with a few words of sorrow and condolence, that the writings were drawn up to transfer back into his hands the fortune I had received from him. Full of indignation at his haste, I replied that I was quite prepared; and on the morrow the fortune was returned. But the jewels that I had given his daughter, and the other articles

ticles of value for her own particular use, became also his spoils. He had a legal right to them. I represented the inhumanity of requiring me, at the end of eighteen months marriage, to submit to so severe a law; but he availed himself of his right with all the impatience and avidity of a greedy claimant. I submitted, and this severe exaction made some noise in the world. Then did the envy my happiness had excited, hasten to punish me for my short-lived felicity, and under the disguise of pity, took care to divulge my ruin, which it seemed to deplore. My friends were less zealous to serve me, than were my enemies to do me injury. They agreed that I had been too much in haste to live away. They were very right, but they were so too late. It was at my entertainments that they should have made such observations. But you, Sir, who know the world, know with what indulgence spendthrifts are treated until the period of their ruin. Mine was now made public, and my creditors being alarmed, came in crowds to my house. I was determined not to deceive them, and making them acquainted with my situation, I offered them all that I had left, and only required them to give me time to discharge the rest. Some were accommodating, but others, alledging the wealthy circumstances of my father-in-law, observed, that he was the person who ought

ought to have given me indulgence, and that in seizing the spoils of his daughter, it was their property he had plundered. In a word, I was reduced to the necessity of escaping from their pursuits by blowing out my brains, or of being shut up in a prison.

‘Twas this, Sir, this night, which I passed in the agonies of shame and despair, with death on one hand, and ruin on the other. This is what ought to serve as an eternal lesson and example. An honest and inoffensive man, whose only crime was his dependance upon slight hopes; this man hitherto esteemed and honoured, in an easy and sure way to fortune, all on a sudden marked with infamy, consigned to contempt, condemned either to cease to live, or to live in disgrace, in exile, or in prison; discountenanced by his father-in-law, abandoned by his friends, no longer daring to appear abroad, no longer daring to name himself, and desirous of finding some solitary and inaccessible retreat that could conceal him from pursuit. It was in the midst of these horrible reflections, that I passed the longest of nights. Ah! the remembrance of it still makes me shudder! and neither my head nor my heart have yet recovered the shock I felt at this dreadful reverse of fortune. I do not exaggerate when I tell you that during

these agonizing convulsions I even sweated blood. At last, this long conflict having overcome my spirits, my worn out force gave way to a calm still more dreadful. I considered the depth of the abyss into which I had fallen, and it was then that I began to feel the cool resolution of putting an end to my existence take its birth at the bottom of my heart.

‘ Let me weigh,’ said I to myself, ‘ my last determination. If I submit to be arrested and dragged to prison, I must perish there dishonoured, without resource and without hope. It is doubtless a thousand times better to get rid of a hateful life, and to throw myself upon the mercy of God, who will perhaps pardon me for not being able to survive misfortune combined with dishonour.— My pistols were cocked, they lay on the table, and as I fixed my eyes upon them, nothing appeared to me at this moment more easy than to put an end to every thing. Aye, but how many villains have done the same; how many base and worthless minds have possessed like me this desperate courage? And what will wash away the blood in which I am going to imbrue my hands? Will my infamy be the less inscribed upon my tomb? if, indeed, a tomb be allowed me. And will my name, stigmatized by the laws, be buried with
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with me? But what am I saying? wretch that I am! I am thinking of the shame, but who is to expiate the guilt? I want to steal out of the world; but would not that be to rob myself, and to frustrate those to whom I am indebted over again? When I shall cease to exist, who will make restitution for their property, which I have carried off? who will justify such abuse of their confidence? who will ask forgiveness for a young madman, the squanderer of wealth that was not his own? Ah! let me die, if I can no longer hope to regain that esteem which I have lost! But is it not possible, at my age, with labour and time to repair the errors of my youth, and to obtain pardon for my misfortunes? Then reflecting upon the resources that were left me, if I had fortitude to contend with my ill fate, I fancied I saw at a distance my honour emerging from behind the cloud that had obscured it. I fancied I saw a plank placed at my feet to save me from shipwreck, and that I beheld a friendly port at hand ready to receive me. I retired into Holland; but before I set off, I wrote to my creditors, informed them that having given up all I had left in the world, I was still going to devote my whole life to labour for their benefit; and entreated them to have patience.

‘ I landed at Amsterdam. On my arrival, my first care was to learn who among the wealthy merchants of that city was the man of the most honour and the best reputation; and as every one agreed in naming Odelman, I repaired to him.

‘ Sir,’ said I, ‘ a stranger persecuted by misfortune flies to you for refuge, and to ask you whether he must sink under its weight, or whether by dint of resolution and labour, he may be able to overcome and survive it? I have no one to patronize or be answerable for me. I hope in time, however, to be my own security; and in the meanwhile, I beg you will make use of a man, that has been educated with care, is well enough informed, and of a willing disposition. Odelman, after having listened to, and surveyed me with all attention, asked me who had recommended me to him? “ The public opinion,” said I. “ On my arrival, I enquired for the wisest and best amongst the citizens of Amsterdam, and every one named you.”

‘ He appeared much struck with a certain expression of spiritedness, of frankness, and resolution in my language and countenance, which misfortune imparts to resolute minds, and which nature seems to have made the dignity of the unfortunate.

fortunate. He was discreet in his questions, and I was sincere, but reserved in my answers. In a word, without betraying myself, I said enough to remove his distrust; and prepossessed with a sentiment of esteem in my favour, he consented to put me to a trial, but without any fixed engagement. He soon perceived that there was not in his counting-house a man of more diligence, more assiduity, more application, and more emulous of gaining information, than myself.

“ Oliver,” said he, (for that was the only name I had taken) “ you have kept your word. Go on, I see you will suit me; we are made to live with one another. There is three months of your first year’s salary. I hope, and I foresee, that it will go on in a progressive increase.”

‘ Ah! Sir, I, who had never in my life known the value of money, with what joy did I see myself master of the hundred ducats he had presented me with? with what cautious care did I lay by the greater part of this sum? with what ardour did I give myself up to that labour of which it was the fruits, and with what impatience did I wait for the other three quarters of my salary that were to increase this treasure?

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‘ One of the happiest days in my life was that on which I was to remit to Paris the first hundred louis d’ors of my savings. When the receipt came back, I kissed the paper a hundred times, and watered it with my tears. I laid it upon my heart, and I felt it like a balm applied to my wounds.

‘ Three years together I procured myself the like gratification. This gratification is now heightened; for my perquisites being augmented and joined to some gains which I have derived from commerce, double the amount of my savings. If this remittance has been tardy, I beg, Sir, you will mention, that the delay has been occasioned by the death of the only trusty correspondent I had at Paris, and that henceforth you will be so good as to supply his place. Alas! I may yet labour fifteen years before I can discharge all, but I am only five and thirty. At fifty I shall be free; the wound in my heart will be healed. A multitude of voices will proclaim my honesty, and I shall be able to return to my country with an unblushing countenance. Ah! Sir, how sweet and consoling is the idea, that the esteem of my fellow-citizens will be restored to grace my old age, and to crown my grey hairs.’

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“ He had hardly finished speaking,” rejoined Watelet, “ when delighted at this exemplary probity, I embraced him, and assured him, that in all the world, I had never met with an honefter man than himfelf. This mark of my esteem affected him deeply, and he told me with tears in his eyes, that he fhould never forget the confolation that accompanied my farewell. He added, befides, ‘ that I was well acquainted with his heart, and that my testimony accorded with that of his confcience.’ ”

“ When I arrived at Paris, I made his payments. His creditors were defirous of knowing where he was, what he was doing, and what his refources were. Without explaining myfelf in that refpect, I impreffed them with the fame good opinion of his honefty as I entertained myfelf, and difmiffed them all well fatified.

“ Being one day at dinner with Monfieur Nerven, my notary, one of his guefts, on hearing me fpeak of my journey into Holland, asked me with fome degree of ill-humour and contempt, if I had never happened to meet with one Oliver Salvary in that country. As it was eafy to recognize in his looks and the fowl of his eye-brows a fentiment of malevolence, I flood on my guard, and
replied,

replied, ' that my tour into Holland having been a mere party of pleasure, I had not had leisure to acquire information respecting the French that I might have seen there, but that through my connections, it would be very possible to get some account of the person he had named.' " No," said he, " it is not worth while. He has given me too much vexation for me to take any concern about him. He has possibly died of want or shame, as it was but fit he should. He would have done much better still, if he had died before he married my daughter, and brought himself to ruin. After that," continued he, " depend upon the fine promises which a young man makes you. In eighteen months fifty thousand crowns in debt; and, to complete the whole, exile and disgrace! Ah, Sir!" said he to the notary, " when you marry your daughter, mind and be upon your guard.—An insolvent and dishonoured son-in-law is but a sorry piece of furniture.

" Monsieur Nervin asked him how it happened, that so prudent a man as himself had not foreseen and prevented these misfortunes?" ' I did foresee it,' replied d'Amene, ' and prevented it as far as I could; for on the very morrow of my daughter's death, I diligently began to take my measures, and, thank Heaven, I have had the consolation
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of recovering her portion and personal property; but that is all I was able to save from the wreck, and I left nothing but the shattered remains for the rest of his creditors.'

"It was with great difficulty that I could contain myself; but perceiving after he was gone the impression he had made upon the minds of the notary, and his daughter, I could not resist giving way to my desire of vindicating the honourable absent man; but without mentioning his retreat, without saying where he was concealed, (for it was on that head it behoved me to keep silence.) "You have been hearing," said I, "this unmerciful father-in-law speak of his son with the most cruel contempt. Well, everything he has said about him is true; and it is not less true that this unfortunate man is innocence and probity itself." This exordium seemed very strange to them, it riveted their attention, and the father and daughter remaining silent, I began to relate what you have heard.

"Nervin is one of those uncommon characters, that are so difficult to be comprehended. Never was there a cooler head or a warmer heart. It was a volcano beneath a heap of snow. His daughter, on the contrary, was a girl of a tender

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and placid disposition, equally partaking of the ardour of her father's soul, and of the sedateness of reason. She is handsome. You have seen her; but she is so little vain of her beauty, that she hears it spoken of without blushing or embarrassment, as she would the beauty of another.— ‘ We may be proud,’ said she, ‘ of what we have acquired ourselves, and modesty is necessary to conceal such pride, or to keep it within due bounds. But where is the merit or the glory in having one's eyes or mouth made in such and such a manner, and why should we think ourselves obliged to blush at the praise of what the caprice of nature has conferred upon us, and without any merit of our own.’ This single trait may give you an idea of the disposition of Justina, which though more strongly characterized and determined than that of Adrienne, exhibited the same candour and the same charms.

“ This estimable girl paid as much attention to my words as her father, and at each trait that marked the good faith of Salvary, his strong sensibility, his firmness under misfortune; I perceived them look at each other, and thrill with that sweet delight which virtue ever excites in the breasts of those that love her. But the father became im-
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perceptibly more thoughtful, and the daughter more affected.

“ When I came to these words in which Oliver had addressed me :— ‘ Ah! Sir, how sweet and consoling is the idea that the esteem of my fellow-citizens will be restored to grace my old age, and crown my grey hairs,’ I saw Nervin lift up his head, with eyes all glistening with tears, of which they were full. “ No, virtuous man,” exclaimed he, in the effusion of his generosity, “ you shall not wait the tedious decline of life, in order to be free, and honoured as you deserve. Sir,” added he to me, “ you are in the right, there is not an honest man in the world. As to the common and strait-forward duties of life, any one may discharge them, but to preserve this resolution and probity, while hanging over the precipices of misfortune and shame, without once losing sight of them for a moment, this is rare indeed! this is what I call possessing a well-tempered mind. He will commit no more follies. I will be answerable for it. He will be kind, but he will be prudent; he knows too well what weakness and imprudence have cost him, and with d’Amene’s good leave, that is the man I should like for a son-in-law.—And you, daughter, what think you of it?” ‘ I, Sir!’ replied Justina, ‘ I confess that such

would be the husband I should chuse." "You shall have him," said her father, taking his resolution. "Write to him, Sir, and desire him to come to Paris, tell him that a good match awaits him there, and tell him nothing more."

"I wrote; he made answer, that situated as he was, he was condemned to celibacy and solitude, that he would involve neither a wife nor children in his misfortunes, nor would he set his foot in his own country, until there should be no one there before whom he should be ashamed to appear.— This answer proved a farther incitement to the impatient inclinations of the notary. "Ask him," says he, "to give in a specific account of his debts, and inform him that a person who interests himself in his welfare will undertake the care of adjusting every thing."

"Salvary consented to intrust me with the state of his debts. but as to the accommodation of them, he replied, he would hear of no such thing; that any reduction of his creditors' claims would be unjust; that it was his intention to discharge them fully, and to the last livre; and all that he required at their hands was time. "Time, time," says the notary, "I have none to spare him. My daughter will grow old before he pays his debts.

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Leave this list of them with me. I know how to deal for an honourable man. Every body shall be satisfied." Two days after he came to see me. "All is settled," said he. "Look, here are his bills, with receipts to them. Send them to him, and give him the choice of being no longer in debt to any one by marrying my daughter, or of having me for sole creditor, if he refuses to accept me for a father-in-law; for this does not bind him to any thing."

"I leave you to imagine the surprize and gratitude of Salvary at seeing all the traces of his ruin done away, as it were, by a stroke of a pen; and with what eagerness he came to return thanks to his benefactor. He was nevertheless detained in Holland longer than he wished, and the impetuous Nervin began to complain, that this man was tardy, and very hard to work upon. At last he arrived at my house, not yet daring to persuade himself but that his happiness was only a dream. I quickly introduced him to his generous paymaster, with a mind impressed with two sentiments equally grateful, deeply sensible of the father's goodness, and every day still more captivated with the charms of the daughter; for finding in her all he had so much loved, and so much regretted in Adrienne, his mind was, as it were,
ravished

ravished with gratitude and love. He was no longer able, he said, to decide which was the more inestimable gift of heaven; a friend like Nervin, or a wife like Justina.

“ One regret, however, that he could not hide, still hung about his mind. ‘ Pardon me,’ said he one day, when Nervin reproached him for having rather put his patience to the test; ‘ pardon me, Sir, I was impatient to throw myself at your feet, but besides the accounts I had to make up, I have had in leaving Holland more than one conflict to undergo. The worthy Odelman, my refuge, my first benefactor, had depended upon me for the ease and comfort of his old age. He is a widower, has no children; and without declaring it, he had already adopted me in his heart. When we were obliged to part, when in revealing to him my past misfortunes, I told him by what prodigy of goodness I had been restored to honour; he bitterly complained of my dissimulation, and asked me if I thought I had a better friend in the world than Odelman. He pressed me to consent to his acquitting the obligation I owed you. He requested it with tears, and I quickly began to feel myself no longer able to resist his entreaties. But he read the letter in which Mr. Watelet had made the eulogium of the charming and amiable Justina,
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and in which he had given a still more enchanting portrait of her mind than her person. " Ah!" said that good man to me, " I have no daughter to offer you; and if this picture be a faithful one, it will be a difficult matter to find her equal. I will detain you no longer. Go, be happy—think of me, and do not cease to love me."

" Nervin, as he listened to this narrative, stood wrapt up in thoughtful attention. ' No,' said he, ' suddenly breaking silence, ' I will not desire you to be ungrateful, nor will I suffer a Dutchman to boast that he is more generous than I. You have no profession here, and you are not formed to lead an idle and useless life. It would be a very great satisfaction for me, as you must imagine, to have my children about me, but let that blessing be reserved for my old age; and as my business here furnishes me with sufficient occupation to keep away *ennui*, write to the worthy Odelman, and tell him, that I give you up to him, together with my daughter, for half a score years; after which you will return, I hope, with a little colony of children; and you and I, in the mean while, shall have been labouring for their advantage."

" The Dutchman, overjoyed, returned for answer, that his house, his arms, his heart, were
all

all open to receive the new-married pair. He expects them, they are going to set off, and Oliver will henceforth be in partnership with him. This is the instance I have promised you," added Watlet, " of a species of courage that many unfortunate people are in want of, that of never forfeiting their own esteem, and that of never despairing so long as conscious of their own integrity."

ON
ABSENCE.

THERE are certain cares which intrude upon the mind on all occasions and in all places, nor can we prevent them. The strong influence which they exercise over us will not suffer our attention to be long bestowed on things which have no relation to themselves. Have we aught to do which remains undone, or have ills of any kind befallen those whom we sincerely regard; our own condition, or that of our friends, will be a subject from which our thoughts cannot, for a long time, be wholly abstracted.

We are not to be surprized, therefore, nor ought we to be offended, if, by those who are under these or similar circumstances, a becoming observ-

observance of time, place, and person, should, without intention, be often neglected.

In these cases the *inscientia temporis* may admit of excuse: but the wilful disregard of that particular decorum which the present occasion may demand, surely deserves severe reprehension; and especially as the practice of it daily becomes more and more frequent.

This inattention to the place in which, and to the persons with whom we are, and to the occasion on which we are met, is called, whether it be with or without cause, whether with or without intention, Absence; the chief discrimination in company, as it is now-a-days thought, between men of superior intellectual strength, and those who possess only common understanding.

No doubt they who have the most knowledge have the greatest employment for their thoughts, and certainly do think the most; moreover, in those who have been accustomed, during the whole of their lives, to spend much of their time in the pensive occupation of solitary study, and have delighted more in books than in men, the habit of thought may be so powerful, that they may scarcely ever be long and thoroughly free from it; and,

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therefore, cannot but have in company frequent, though unconscious relapses into the absent state.

And, because in this manner some men of learning and genius have been observed to behave, a conclusion has been made, that the behaviour of every one of superior parts must be the same; and therefore, that by this we should at all times be enabled to distinguish in company those who have knowledge from those who have none. The error, however, of this conclusion will shortly appear; for now there is hardly a man who wishes to be considered in any wise learned, that does not affect to be frequently absent.

If men confessedly great have ever, and it is to be suspected that they sometimes have, been guilty of the affectation of absence, such their conduct could only proceed from a notion, which must excite contempt for those by whom it is held, that common conversation has nothing in it worthy their notice, and, therefore, that it would not become them to be attentive to it.

Certainly in this they are sadly deceived; and such a mistake cannot but prove, that the greatest weakness will sometimes be shewn by those who are esteemed the wisest of men.

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That philosophy, however, which is of a more genuine kind, which has a consideration for others as well as for self, thinks and acts in a different manner; at all times adapts itself to the society in which it may be; and to the merest trifles, provided the pleasure of others can be promoted thereby, readily gives the most patient attention.

When men, in genius or in knowledge greater than others, are inattentive to the company at which they are present, they surely forget the end of their visit: they forget that we retire to the closet for meditation and study, but that we come into society for relaxation and amusement; to be absent, therefore, on these occasions is, as it were, to fall into slumbers when we should keep awake; it is committing a rudeness which sinks us at once to the barbarian level; it is giving an offence which cannot but sometimes be of hurt to those from whom it proceeds, and which all but the desipient or insane would wish to avoid.

MORAL INSTRUCTIONS
TO THE YOUNG
FOR MAKING THE
DANGEROUS VOYAGE OF LIFE.

WOULD you, Eugenio! covet to secure
 An interest in the *Master of the Storm*?
 Invoke protection at his sacred shrine;—
 Would you the sober course of safety steer?
 Make Virtue's favourites your chosen crew;
 The wise, the good, th' experienc'd, and the brave;
 Announc'd by *seers* "the excellent of the earth;"
 Then steer with these the course the Master plann'd,
 Nor deviating from his sacred chart,
 And sure success shall all your course attend,
 'Till, safely anchor'd in the port of peace,
 You share the greetings of celestial joy.
 Mean time let prudence dictate to your ear;
 Form a true estimate of human life;
 Its ebbs, its flows, and various incidents,
 Prepare against with caution; and betimes
 Weigh well each good, each ill to counterpoise
 As in *Astrea's* balance. Meditate
 And plan the course of wisdom. Do not launch
 Life's bay untutor'd, uninstruct'd alike
 In discipline and good œconomy,

Like

Like some high-flown intoxicated brain
 Afloat on reeds in hope to cross the gulph.
 From precedent learn prudence. Keep in view
 The num'rous rocks, so fatal prov'd by all
 Who steer the course of bold impiety,
 And dare to shun their track. Be cautious, mark
 Where *wife* men err'd. That course avoid, intent
 To glean advantage from the worst mishap
 Of eminence.—Such wrecks strike up a light
 Which, like a Pharos, shines full many a league;
 A caution clear to shun the fatal cliff!
 From vice's crews bear adverse. Seek to gain
 In wisdom's chart superior excellence.
 The best avidity is wisdom's thrift:
 Herein is no excess. Be timely wise:
 Choose an experienc'd mate: such will afford
 Good ground of safety in threat'ning storm.
 Make plain Sincerity your bosom friend;
 He will stand by when dangers stalk behind,
 Or threat'ning terrors meet, to shield your breast.
 Let meek-ey'd Piety your steps attend,
 While lovely Charity the cabin cheers,
 And grave Devotion keeps the closet-door.
 Dismiss all wayward passions: such can serve
 Only to bear you adverse from the port.
 Let Magnanimity your course conduct,
 For Honour waits on Magnanimity.
 Let Reason too your every scheme project,

And

And dictate to your ear. One counsel I
Impart : It is an oracle ! attend ;
" Keep old blunt Honesty close by your sides
" A trusty TAA in every rugged blast :
" So safely shall each various storm befriend,
" And waft you bounding o'er the deep profound ;
" Opposing rocks in vain obstruct your course,
" To lame your passage to the realms of love."

THE WISE CONDUCT OF
HASSAN, KING OF GOLCONDA.

AN EASTERN TALE.

IT is the peculiar province of wisdom to examine with the greatest attention whatever offers itself as fit either to be done, or to be avoided.— Hassan, king of Golconda, followed this excellent maxim in the most difficult conjuncture that can employ the thoughts of an earthly Monarch.

This king was six-score years old, was desirous or resigning his empire, and finishing his glorious reign, by the choice of a worthy successor. He had three sons by three different women, who were all living ; each of them pleaded in behalf of her own son ; so that the King, who was equally a good husband

husband and a good father, wavered in the most cruel uncertainty. 'What shall I resolve on?' said he to himself: 'The laws declare for the eldest; my favourite sultaneß pleads for the second; and I myself incline for the youngest.—O too lovely sultaneß, I have felt the effects of your sweet and alluring looks! O thou weak nature, that yieldest to my love! But neither of you shall triumph over the laws; I will die on the throne, that, after my death, the laws may decide the controversy. But what? The laws will decide nothing; a cruel war will be kindled between my children; my people will be the victim of their ambition, and I owe all to my people.—O beauteous sultaneß! I ought to sacrifice you, myself, and whatever else is dear to me, to the good of my subjects; I will therefore leave them at liberty to chuse themselves a soveraign.'

After these reflections, he assembled his visiers, the nobles, and the people: 'I have,' said he to them, 'one foot on the throne, and the other in the grave; but I would, if it were possible, not go down into the abyßs of eternity with the crown on my head; its weight oppresses and weighs me down, I resign it to you, chuse for yourselves a Master.' At these words, there appeared in all their looks a profound sadness. The people cried
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out with one voice, " Live, long live the King, our father, and our friend!" ' Be not so much concerned,' interrupted the king, ' you are my bowels; you can suffer nothing, but I must feel so great a pain as would shorten my days.' At this, they redoubled their cries, and the aged monarch himself could not refrain from tears.— ' Think no more,' said he, ' on what you are going to lose, but consider what you have still left.—The princes, my children, have all the qualities that make men great; proclaim which of them you think most worthy to possess the throne I resign.'

A profound silence succeeded their sighs and lamentations. The whole assembly cast their eyes on the throne, and saw the three princes sitting on the steps; they admired each of them, and, not liking one more than another, no man could determine which to chuse. Then the prime visier approached the throne, and spoke in this manner: " O wise and valiant king! May he who draws light out of darkness, and from the horrors of the night produces a glorious and delightful morning, keep you in his holy care, and perpetuate your posterity! Receive with your accustomed goodness the advice of your faithful slave: Let each of your three sons reign three days only, and we will determine afterwards, since your majesty is pleased

pleased to give us leave. Our choice then will be founded on judgment; for men are known, when they are in high fortune, and in wine. The man is truly wise, whom neither the one nor the other of them can corrupt."

This advice of the grand vizier was followed, and prevailed over the subtle insinuations of his three wives, who saw all their solicitations rendered vain, and their projects confounded.

Accordingly, the eldest prince was clothed in purple, and took the sceptre of government in his hand. His mother counselled him to be affable and liberal, not to alter the form of the government, and to pardon criminals. "By this means," said she, "you will have all the empire for you, the king, the nobles, and the people."

Instructions grounded on such principles seemed to promise a happy issue. The prince followed them exactly, but his conduct appeared studied and affected, which occasioned some distrust.

The three days of his reign being expired, the second prince ascended the throne. His mother gave him opposite instructions: "Depose," said she, "the viziers; banish the doctors of the law;

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raise to the highest dignities men of ambitious minds. who, to keep their employments, will vote you the throne; and, when you are well settled in it, we will recall the visiers and the doctors, whose fidelity the riches, which thy ambitious ministers shall have amassed, will serve to regain, and to reanimate their zeal.

This model was followed; but the people dreaded the worst that could happen, from a prince who pretended to the crown, and gave himself so little trouble to deserve it.

The King's third son took upon him, in his turn, the sovereign authority. He would have no advice from his mother; "For though," said he, "I have an infinite respect for my mother, and even believe, that she would give me no advice but what is founded on reason, it would be, at best, but superfluous. The laws are what I will observe; and what is dark and intricate in them, our wise visiers and learned doctors, all of whom I restore to their employments, will help me to interpret."

After he had spent the first day, and part of the second, in appointing good judges for the people, and old and prudent officers over the soldiers, the king, his father, sent some of the doctors to examine

mine and put questions to him in public, and to know if he understood the laws and the art of reigning. One of the doctors asked him, ' What persons a king has absolute need of, to be near his person?' " He has need," answered the prince, " of eight sorts: Of a prudent visier; of a general; of a good secretary, who understands and can write perfectly well the languages of the east; of a physician consummate in the art of healing, and in the knowledge of remedies; of learned doctors to instruct him thoroughly in the laws; of dervises capable of explaining to him the obscure points of his religion; and of musicians, who, by the sweetness of their voices, and the harmony of their instruments, may call back his spirits, that shall have been dissipated by the application he hath given to affairs of state."—Another doctor said to him, ' Prince, to what do you compare an emperor, his viceroys, his subjects, his empire, and his enemies?' " An empire," answered the Prince, " resembles a pasture-ground; an emperor a shepherd; his subjects the sheep; his viceroys the shepherd's dogs; and his enemies the wolves."

At these answers of the young prince, the old king of Golconda burst into tears of joy, and said within himself, ' My third son is the most learned

and most worthy of the throne; but, before I declare my thoughts, I will know the sentiments of my people.'

He published therefore an order for all the inhabitants of the city to appear the next morning in the plain without the walls. He himself came thither, mounted on a stately steed, attended by his three sons and all his courtiers; and, when he was in the midst of the people, he spoke these words: 'O my fellow-citizens, my relations, my faithful subjects! Regard not what I am to-day; no man is less than me in the sight of that Being who created the universe. To-morrow, that is, at the day of judgment, (which we all believe will come) how many will there be of you, who, possessing high dignities in paradise, will rend my garments, and say to me; "Oh! tyrant! what ills didst thou make us suffer during thy hateful reign!" ' Instead of answering your reproaches, I shall remain in a shameful silence, and not dare to regard your irritated looks.' At these words, the good old monarch hid his face, while floods of tears ran trickling down the furrows of his aged cheeks. His sons and his courtiers, after his example, also dropped their tears; and all the people were transported with grief and lamentations. At length the hoary monarch wiped away his
tears,

tears, and proceeded: ' O my friends! I am going out of this world, to enter into the palace of eternity. I conjure you to unburthen my conscience of the things you may have to reproach me with, to the end that I may not be ill-treated in my tomb by the evil angels, and that, at their departure, they may leave a daughter of paradise to continue with me till the day of judgment; and now chuse which of my three sons you please to succeed me.'

All the people cried out, " May the days of the king last as long as the world endures! We have nothing to reproach him with. May that Almighty Being, who draws the fable curtain of the night, and commands the purple rays of the morning to paint the summits of the lofty mountains, be as well satisfied with him, as we are! As to the princes his sons, let his majesty place which of them he pleases on the throne, we will readily consent, and faithfully obey him. But if he absolutely commands us to tell him which of the three we think most worthy to fill his place, we confess it is the youngest."

After this declaration, the king returned to the city, and, being come to the palace, gave orders for the coronation of the youngest prince. Every
thing

thing being ready, the aged king took the young prince by the hand, and made him ascend the throne: ' O my son,' said he, ' take possession of a dignity, which I gladly resign to you, and wear the crown you so well deserve. But always remember that you are accountable, both to the Lord of nature and your country, for every action of your life. A monarch is born only for the good of his people. Beware of flattery, it is a rock more fatal to princes, than those hid beneath the surface of the waves are to mariners. Fear nothing but your own conscience, and aim at nothing but the prosperity of the empire. Then shall thy throne be established like the everlasting mountains, and thy virtues applauded in the utmost regions of the earth. Kings shall seek thy friendship, and sages drink instruction from thy mouth. The merchant shall flourish under thy protection, and the stranger sojourn safely under the shadow of the laws.—The hearts of the widow and orphan shall sing for joy, and the mouth of the infant, in lisping accents, declare thy praise.' Immediately all the people proclaimed him king, and all the nobles congratulated him on his ascension to the crown, praying the Almighty to shower down blessings on his reign.

ANECDOTE.

AS a lame country schoolmaster was hobbling one morning upon his two sticks, to his *noisy mansion*, he was met by a certain nobleman, who wished to know his name, and the means by which he procured a livelihood. "My name," answered he, "is R—— T——, and I am *master* of this *parish*."

This answer further increased his Lordship's curiosity, and he desired to know in what sense he was *master* of the parish? "I am," answered he, "the *master* of the *children* of the parish; the children are masters of the *mothers*; the mothers are the rulers of the *fathers*; and consequently I am the *master* of the whole *parish*."—His lordship was pleased with this logical reply, and gave the schoolmaster half-a-guinea, to buy a book with.

ANECDOTE

OF THE DUKE OF NIVERNOIS AND A
POOR CLERGYMAN.

WHEN the Duke of Nivernois was ambassador in England, he was going down to Lord Townshend's seat in Norfolk, on a private visit,

visit, quite *en dishabille*, and with only one servant, when he was obliged, from a very heavy shower of rain, to stop at a farm house in the way. The master of the house was a clergyman, who, to a poor curacy, added the care of a few scholars in the neighbourhood, which, in all, might make his living about 80*l.* a year, which was all he had to maintain a wife and six children. When the Duke alighted, the clergyman, not knowing his rank, begged him to come in and dry himself, which the other accepted, by borrowing a pair of old worsted stockings and slippers of him, and warming himself by a good fire. After some conversation, the Duke observed an old chess-board hanging up, and as he was passionately fond of that game, he asked the clergyman whether he could play? The other told him he could, pretty tolerably; but found it very difficult, in that part of the country, to get an antagonist. ‘I am your man,’ says the Duke. “With all my heart,” says the parson, “and if you’ll stay and eat pot-luck, I’ll try if I can’t beat you.” The day continuing rainy, the Duke accepted his offer; when the parson played so much better, that he won every game. This was so far from fretting the Duke, that he was highly pleased to meet a man who could give him such entertainment at his favourite game. He accordingly enquired into the state of
his

his family affairs,—and just taking a memorandum of his address, without discovering his title, thanked him, and departed. Some months passed over, and the clergyman never thought any thing of the matter; when, one evening, a footman in laced livery rode up to the door, and presented him with the following billet: “ The Duke of Nivernois’s compliments wait on the Rev. Mr. —, and, as a remembrance for the *good drubbing* he gave him at chess, begs that he would accept of the living of —, worth 400*l.* per annum, and that he will wait on his Grace the Duke of Newcastle on Friday next, to thank him for the same.” The good parson was sometime before he could imagine it any thing more than a jest, and was not for going; but as his wife insisted on his trying, he came up to town, and found the contents of the billet literally true, to his unspeakable satisfaction.

ANECDOTE

OF THE LATE SIR WILLIAM STANHOPE.

THIS gentleman coming out of Drury-lane play-house, with a lady under his arm, was met by a couple of *bucks*, who took some liberties, not very acceptable to the lady, or her protector.

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Sir William, whose courage was equal to his gallantry, immediately called upon the gentlemen to answer for their misconduct.

One of the heroes steps forward, and says, "Sir, the lady, wearing artificial colour on her cheeks, we looked upon as fair game." Sir William's reply, and his subsequent conduct, did honour to his prowess and plain sincerity.

"Gentlemen," said he, "I may have mistaken the roses on the lady's cheeks for the ornaments of pure and simple nature; I shall be happy, if, by your means, I shall be cured of my illusion.—But I swear, by God, you shall never evade me, until I shall have fully proved the truth or fallacy of your assertion.

"Retire with me," continues Sir William, "to the Rose Tavern; there the experiment shall be made."

To the Rose they repaired—cold and hot water were called for, and applied with a napkin, smeared with soap and pomatum. Obstinate nature prevailed—the roses did not fade, but bloomed more in the operation.

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The bucks were convinced—they begged pardon for their transgressions, and wished to depart in peace.

“ Not so,” says Sir William, “ You have been satisfied, and so will I. The lady has undergone the ordeal, and she has come from it pure and unpolluted. My part I have yet to act: you must, on your knees, ask the lady’s pardon.” They did so,

“ Now, gentlemen,” said Sir William, “ do not blush at your past conduct; the liberty you took was not only justifiable, but even proper, if, at your own risk, you ran the peril of the proof. If I had proved her a *piñ*, the most odious and perfidious of all impostors, I should, in the language of Othello, ‘ have whistled her off, and let her down the wind, a prey to fortune;’ but as she is pure from that w——sh contagion, I insist on your supping, and drinking a bottle of Burgundy with the offended innocent and her protector.”

REMARKABLE ANECDOTE
OF
QUEEN ELIZABETH.

NOT long after the death of Mary, Queen of Scots, Margaret Lambrum (who had been one of her attendants, became in some measure desperate, on account of the loss of a husband, whom she dearly loved; a loss which had been occasioned by grief, for the melancholy fate of that unfortunate Princess; to whose retinue he had also belonged) formed a resolution to revenge the death of both upon the person of Queen Elizabeth. To accomplish her purpose, she dressed herself in the habit of a man, assumed the name of Anthony Spark, and attended at the Court of Elizabeth with a pair of pistols constantly concealed about her, one to kill the Queen when an opportunity offered, and one to kill herself if her crime should be discovered. One day, as she was pushing through the crowd in order to get to her Majesty, who was then walking in the garden, she accidentally dropped one of the pistols. This circumstance being observed by the guards, she was immediately seized, in order to be sent to prison.—The Queen, however, interfered, and desired to examine the culprit first. She accordingly demanded

manded her name, her country, and her quality; and Margaret, with a resolution still undaunted, replied, "Madam, though I appear before you in this garb, yet I am a woman. My name is Margaret Lambrum, and was several years in the service of Mary, a Queen whom you have unjustly put to death, and thereby deprived me of the best of husbands, who could not survive that bloody catastrophe of his innocent mistress. His memory is hardly more dear to me than is that of my injured Queen; and, regardless of consequences, I determined to revenge their death upon you. Many, but fruitless were the efforts I made to divert me from my purpose. I found myself constrained to prove by experience, the truth of the maxim, that neither reason nor force can hinder a woman from vengeance, when she is impelled to it by love."

Highly as the Queen had cause to resent this speech, she heard it with coolness and moderation. "You are persuaded then," said her Majesty, "that in this step you have done nothing but what your duty required:—What think you is my duty to do to you?" "Is that question put in the character of a Queen, or that of a Judge?" replied Margaret. With the same intrepid firmness, Elizabeth professed to her it was that of a Queen.

"Then,"

"Then," continued Lambrum, "it is your Majesty's duty to grant me a pardon." "But what security," demanded the Queen, "can you give me that you will not make the like attempt upon some future occasion?" "A favour ceases to be one, Madam," replied Margaret, when it is yielded under such restraints: in doing so, your Majesty would act against me as a Judge."

"I have been a Queen thirty years," cried Elizabeth, turning to the courtiers then present, "and had never such a lecture read to me before." And she immediately granted the pardon entire and unconditional, as it had been desired, in opposition to the opinion of the President of the Council, who told her Majesty that he thought she ought to have punished so daring an offender. The fair criminal, however, gave an admirable proof of her prudence, in begging the Queen to extend her generosity one degree further, by granting her a safe conduct out of the kingdom; with which favour also Elizabeth complied. And Margaret Lambrum, from that period, lived a peaceable life in France.

THE PASSING YEAR.

THOUGH leafless woods, though barren fields,
The pensive eye delightful meet;
Though few the charms fair nature yields,
Where winter steps with frozen feet.

Yet now, with flow but certain pace,
Again returns the circling year,
And soon renew'd with softer grace,
The genial season shall appear.

While yet, with angry clouds o'ercaft,
The sullen tempest frequent roars,
And issuing oft the nit'rous blast,
Close binds up nature's balmy stores;

While yet, to fix'd, unerring laws,
Obedient lays the landscape wide,
The moral lesson wisdom draws
From scenes which folly strives to hide.

Man's pictur'd life she sees in each
Successive season, as it flies;
What knowledge can the sages teach
Like that the PASSING YEAR supplies?

Yet;

Yet. blind to plainer truths, abroad
Through endless labyrinths we roam,
To seek, in learning's devious road,
The gem we always have at home.

In nature's page, more fully seen,
Life's useful lessons open lie;
No fruitless comments intervene,
To lead from truth th' enquiring eye.

And, see, Religion, dropping low
The chain of universal love,
For virtue's humble toils below,
Assigns eternal joys above.

HEROIC VALOUR.

THE following instance of heroic valour, and inviolable attachment, occurred in the year 1769, during the war between the Turks and the Russians. Caraman Pacha, who had a command in one of the actions near Choczim, having gone to meet the Grand Visir on his march, that General (for what real or supposed offence is unknown) flew into a most violent passion, and immediately ordered his head to be cut off.

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The unfortunate Pacha endeavoured to retire, and, at the same time drawing his sword, defended himself bravely, but, being soon surrounded and overborne by numbers, was cut to pieces.

In the mean time, his feliſtar or sword-bearer, fired with rage and indignation at the ſituation of his maſter, ſuddenly drew a piſtol, with which he attempted to ſhoot the Viſir. It happened fortunately for the Viſir, that a faithful domeſtic, having ſeen the motion of the feliſtar's arm, ſtepped ſuddenly between his maſter and the ſhot, which he received in his own body, and fell dead at his feet.

THE
LADIES' MISERY,
IN A
SUMMER RETIREMENT.

THE ſeaſon of the year is now come, in which the theatres are ſhut, and the card tables forſaken; the regions of luxury are for a while unpeopled, and pleaſure leads out her votaries to groves and gardens, to ſtill ſcenes and erratic gratifications. Thoſe who have paſſed many months

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in a continual tumult of diversion; who have never opened their eyes in the morning, but upon some new appointments, nor slept at night without a dream of dances, music and good hands, or soft sighs and humble supplications; must now retire to distant provinces, where the sycophants of flattery are scarcely to be heard, where beauty sparkles without praise or envy, and wit is repeated only by the echo.

As I think it one of the most important duties of social benevolence to give warning of the approach of calamity, when by timely prevention it may be turned aside, or by preparatory measures be more easily endured, I cannot feel the increasing warmth, or observe the lengthening days, without considering the condition of my fair readers, who are now preparing to leave all that has so long filled up their hours, all from which they have been accustomed to hope for delight; and who, till fashion proclaims the liberty of returning to the seats of mirth and elegance, must endure the rugged squire, the sober housewife, the loud huntsman, or the formal parson, the roar of obstreperous jollity, or the dulness of prudential instruction; without any retreat, but to the gloom of solitude, where they will yet find greater inconveniences,

veniences, and must learn, however unwillingly, to endure themselves.

In winter, the life of the polite and gay may be said to roll on with a strong and rapid current; they float along from pleasure to pleasure, without the trouble of regulating their own motions, and pursue the course of the stream in all the felicity of inattention; content that they find themselves in progression, and careless whither they are going. But the months of summer are a kind of sleeping stagnation without wind or tide, where they are left to force themselves forward by their own labour, and to direct their passage by their own skill; and where, if they have not some internal principle of activity, they must be stranded upon shallows, or lie torpid in a perpetual calm.

There are indeed some to whom this universal dissolution of gay societies affords a welcome opportunity of quitting, without disgrace, the post which they have found themselves unable to maintain, and of seeming to retreat, only at the call of nature, from assemblies where, after a short triumph of uncontested superiority, they are overpowered by some intruder of softer elegance or sprightlier vivacity. By these, hopeless of victory, and yet ashamed to confess a conquest, the sum-

mer is regarded as a release from the fatiguing service of celebrity, a dismissal to more certain joys and a safer empire. They now solace themselves with the influence which they shall obtain, where they have no rival to fear; and with the lustre which they shall effuse, when nothing can be seen of brighter splendour. They imagine, while they are preparing for their journey, the admiration with which the rustics will croud about them; plan the laws of a new assembly, or contrive to delude provincial ignorance with a fictitious mode. A thousand pleasing expectations swarm in the fancy, and all the approaching weeks are filled with distinctions, honours, and authority:

But others, who have lately entered the world, or have yet had no proofs of its inconstancy and desertion, are cut off, by this cruel interruption, from the enjoyment of their prerogatives, and doomed to lose four months in inactive obscurity. Many complaints do vexation and desire extort from these exiled tyrants, of the town against the inexorable fun, who pursues his course without any regard to love or beauty, and visits either tropic at the stated time, whether shunned or courted, deprecated or implored.

To them who leave the places of public resort in the full bloom of reputation, and withdraw from admiration, courtship, submission, and applause; a rural triumph can give nothing equivalent. The praise of ignorance, and the subjection of weakness, are little regarded by beauties who have been accustomed to more important conquests, and more valuable panegyrics. Nor indeed should the powers which have made havock in the theatres, or borne down rivalry in courts, be degraded to a mean attack upon the untravelled heir, or ignoble contest with the ruddy milk-maid,

- How then must four long months be worn away? Four months in which there will be no routs, no shews, no ridottos; in which visits must be regulated by the weather, and assemblies will depend upon the moon! The *Platonists* imagine, that the future punishment of those who have in this life debased their reason by subjection to their senses, and have preferred the gross gratifications of lewdness and luxury, to the pure and sublime felicity of virtue and contemplation, will arise from the predominance and sollicitations of the same appetites, in a state which can furnish no means of appeasing them. I cannot but suspect that this month, bright with sunshine, and fragrant with perfumes; this month, which covers the meadows

meadows with verdure, and decks the gardens with all the mixtures of colorific radiance; this month, from which, the man of fancy expects new infusions of imagery, and the naturalist new scenes of observation; this month—will chain down multitudes to the *Platonic* penance of desire, without enjoyment, and hurry them from the highest satisfactions, which they have yet learned to conceive, into a state of hopeless wishes and pining recollection, where the eye of vanity will look round for admiration to no purpose, and the hand of avarice shuffle cards in a bower with ineffectual dexterity.

From the tediousness of this melancholy suspension of life, I would willingly preserve those who are exposed to it only by inexperience; who want not inclination to wisdom or virtue, though they have been dissipated by negligence, or misled by example; and who would gladly find the way to rational happiness, though it should be necessary to struggle with habit, and abandon fashion. To these many arts of spending time might be recommended, which would neither sadden the present hour with weariness, nor the future with repentance.

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It would seem impossible to a solitary speculatist, that a human being can want employment. To be born in ignorance with a capacity of knowledge, and to be placed in the midst of a world filled with variety, perpetually pressing upon the senses, and irritating curiosity, is surely a sufficient security against the languishment of inattention. Novelty is indeed necessary to preserve eagerness and alacrity ; but art and nature have stores inexhaustible by human intellects ; and every moment produces something new to him, who has quickened his faculties by diligent observation.

Some studies, for which the country and the summer afford peculiar opportunities, I shall perhaps endeavour to recommend in a future essay ; but if there be any apprehension not apt to admit unaccustomed ideas, or any attention so stubborn and inflexible, as not easily to comply with new directions, even these obstructions cannot exclude the pleasure of application ; for there is a higher and nobler employment, to which all faculties are adapted by him who gave them. The duties of Religion, sincerely and regularly performed, will always be sufficient to exalt the meanest, and to exercise the highest understanding. That mind will never be vacant, which is frequently recalled by stated duties to meditations on eternal interests ;
nor

nor can any hour be long, which is spent in obtaining some new qualifications for celestial happiness.

TO THE MEMORY OF
JOHN HOWARD, ESQ.

IF from your eye compassion's lucid tear
E'er shed its fainted gem on virtue's bier;
If sad, ye've seen, amid the church-yard gloom,
The crawling ivy clasp the good man's tomb;
And if ye then have mourn'd, O! now bestow
A sigh for HIM, who was the friend of woe!
By mercy led from childhood to the grave,
He fought to comfort, and he toil'd to save;
To help the wretched was his honest pride,
For them alone he liv'd—for them HE DIED!
Yes, such was HOWARD, who, alas! no more
Shall with his influence cheer his native shore;
No more each prison's dark recesses seek,
To wipe the scalding drop from sorrow's cheek;
No more to guilt his healing hope impart,
Or calm the workings of the widow's heart.
In a far distant land he fell, remov'd
From those who honour'd him, and those who lov'd;
Yet, full of well-earn'd fame, he sunk to rest,
By all his country's praise and wishes blest:

And

And sure, as long as time itself shall last,
 The *mem'ry* of his *deeds* can ne'er be past;
 Though ENGLAND's glory swell from age to age,
 And fill with excellence th' historian's page—
 Still 'midst her heroes and her kings shall shine,
 With lustre unimpair'd, this *man divine*!
 Still future realms shall to his worth decree,
 Thy matchless meed, benign humanity!
 For not *alone* to ALBION's isle confin'd—
 His glowing bosom felt for ALL MANKIND.
 Patient he wander'd on from coast to coast,
 The world's great patriot, and sublimest boast;
 O'er the TURK's barb'rous plain he scatter'd light,
 To pierce th' obscurity of mental night;
 'Mongst plagues and famine ev'ry ill sustain'd,
 And what himself might undergo—disdain'd.
 Compos'd, yet firm, beneath the frozen skies,
 Where ruthless RUSSIA's wildest tempest flies,
 With philanthropic course he dar'd to roam,
 Till HEAVEN, approving, call'd *its angel home*!

BRITONS, by this rever'd example taught,
 Shall wider spread the tenderness of thought;
 To soothe *his spirit*, pour the fervent vow,
 And with the cypress twine the laurel bough.
 So shall contemplation round diffuse
 Celestial pity's vivifying dews;

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So shall triumphant sympathy assuage
 The throbs of anguish, and the threats of rage;
 With with'ring frown each selfish soul appall,
 And make benignant HOWARDS of us all.

A REMARKABLE INSTANCE
 OF
 FILIAL AFFECTION.

A Veteran, worn out in the service of France, was reduced without a pension; by continual labour he procured a scanty pittance, which scarcely kept in motion the pulse of life. He complained not, nor did he repine at the will of Providence; having never deviated from the paths of honour, he knew not shame, whilst the idea of conscious merit heightened the blush of modesty.

With the coarsest food he had been content, and with a mind resigned to heaven, he had eaten the blackest bread with cheerfulness, were it not that a wife and three small children shared his wretchedness. Is this, honour, thy recompence? Is this the reward for toil, for danger, for service?

Fortune

Fortune once led him by the hand,—fortune was fickle;—yet she placed his son, a youth, in *l'école militaire*—himself had solicited a pension, but not having the means to continue the necessary attendance which greatness required, he abandoned his application, and retired from the world to content and poverty. He knew mankind, therefore he was not surprized that his misery should banish friendship.

At *l'école militaire*, his son might command every convenience that could improve the comforts of life, and the most sumptuous table was prepared for his repast; yet amidst all this noble provision a visible inquietude appeared on the countenance of the youth, and the strongest persuasion could not prevail on him to taste of any thing, except the coarsest bread and a draught of water. An abstinence of this kind; amidst all the allurements of so many temptations, was regarded by the masters as a very singular circumstance; the Duke de Choiseul was informed of an incident so uncommon, he ordered the youth before him, and asked the reason of his forbearance. The boy, with a manly fortitude, replied,—‘ Sir, when I had the honour of being admitted to the protection of this royal foundation, my father conducted me hither. We came on foot; on our journey, the demands

of nature were relieved by bread and water! I was received, my father blessed me, and returned to the protection of a helpless wife and family; as long as I can remember, bread of the blackest kind, with water, has been their daily subsistence, and even that is earned by labour of every kind which honour does not forbid. To this fare, Sir, my father is returned; therefore, whilst he, my mother, and sisters, are compelled to endure such wretchedness, is it possible that I can enjoy the bounteous plenty of my gracious king?' The Duke felt his tale of nature; gave the boy three louis d'ors for pocket money, and promised that he would order his father a pension. The youth, enraptured at this benevolent assurance, beseeched the Duke's permission to go immediately to his father with the joyful tidings. The Duke assured him that it should be carried by an express. The boy then took the three louis d'ors, and begged these might be sent, for they would be useful to his dearest relations; and whilst they were in want, he could have no enjoyment, even of the king's treasures.

Such is the sensibility that harmonizes the soul, and gives it the nicest tone of benevolence, and universal commiseration. And, Choiseul, if thy name be transmitted to posterity, with every virtue

the king, who lay still, and pretended not to see, began to speak, and bade him retire as quick as possible, for, "if Hugoline discovered him, he was not only likely to lose what he had gotten, but also to stretch on an halter." The fellow was no sooner gone, but Hugoline came in, and seeing the casket open, and almost empty, was much agitated. The king, however, endeavoured to relieve his mind, and assured him, "that he who had it, needed it more than they did."

SEWARD, the brave Earl of Northumberland, feeling, in his sickness, that he drew near his end, quitted his bed, and put on his armour, saying, "that it became not a man to die like a beast:" on which he died standing—an act as heroic as it was singular.

WHEN the same Seward understood that his son, whom he had sent into the service against the Scotch, was slain, he demanded whether his wounds were in the fore or hind parts of his body; and, being informed in the forepart, replied, "I am rejoiced to hear it, and with no other kind of death to befall me or mine."

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SINGULAR ANECDOTE

OF

CHARLES THE TWELFTH OF SWEDEN.

COURAGE and inflexible constancy formed the basis of this monarch's character. In his tenderest years he gave instances of both.—When he was yet scarce seven years old, being at dinner with the Queen his mother, intending to give a bit of bread to a great dog he was fond of, this hungry animal snapped too greedily at the morsel, and bit his hand in a terrible manner.—The wound bled copiously; but our young hero, without offering to cry, or take the least notice of his misfortune, endeavoured to conceal what had happened, lest his dog should be brought into trouble, and wrapped his bloody hand in the napkin. The Queen perceiving that he did not eat, asked him the reason; he contented himself with replying, that he thanked her, he was not hungry. They thought he was taken ill, and repeated their solicitations. But all was in vain, though he was already grown pale with the loss of blood. An officer who attended at table, at last perceived it; for Charles would sooner have died than betrayed his dog, which, he knew, intended no injury.

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A CHINESE ANECDOTE.

THE last Emperor of China was one of the greatest monarchs of his age, and for nothing more celebrated than the rigour and strictness of his justice; but he was warm in his pursuits of pleasure, and impatient of interruption, when his mind was intent upon it. The viceroy of one of the provinces of that vast empire that lay most remote from the imperial city, had wrongfully confiscated the estate of an honest merchant, and reduced his family to the extremest misery. The poor man found means to travel as far as to the Emperor's court, and carried back with him a letter to the viceroy, commanding him to restore the goods which he had taken so illegally. Far from obeying this command, the viceroy put the merchant in prison; but he had the good fortune to escape, and went once more to the capital, where he cast himself at the Emperor's feet, who treated him with much humanity, and gave orders that he should have another letter. The merchant wept at this resolution, and represented how ineffectual the first had proved, and the reason he had to fear that the second would be as little regarded. The Emperor, who had been stopped by this complaint, as he was going with much haste to dine in

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the apartments of a favourite lady, grew a little discomposed, and answered with some emotion, ' I can do no more than send my commands; and if he refuses to obey them, put thy foot upon his neck.' " I implore your Majesty's compassion," replied the merchant, holding fast the Emperor's robe, " his power is too mighty for my weakness, and your justice prescribes a remedy, which your wisdom has never examined."

The Emperor had, by this time, recollected himself, and raising the merchant from the ground, said, ' You are in the right; to complain of him was your part, but it is mine to see him punished. I will appoint commissioners to go back with you, and make search into the grounds of his proceeding, with power, if they find him guilty, to deliver him into your hands, and leave you viceroy in his stead; for since you have taught me how to govern, you must be able to govern for me.'

THE FATAL EFFECTS
OF
HATRED AND PASSION.

JOHN de Medici, when young, was made a cardinal through his father's interest; but never

ver could conciliate to himself the affection or
 friendship of his brother Garcias, who was known
 to be of a furious, vindictive disposition. One
 day the two brothers, while at hunting, found
 themselves alone in following the chase, far re-
 moved from all their attendants; and Garcias took
 that opportunity of quarrelling with his brother,
 whom he stabbed to the heart with his dagger.—
 He then rejoined his company, without discover-
 ing, in his countenance or manner, the smallest
 emotion, as if any thing extraordinary had hap-
 pened. The cardinal's horse, however, returning
 without his rider, the company, by tracing back
 the prints of his hoofs, discovered the place where
 John lay murdered. His body being carried to
 Florence, the grand duke, his father, ordered
 that the circumstance of the murder should be
 concealed; and gave out that his son died of an
 apoplectic fit, while he was hunting. He then
 ordered the dead body to be conveyed into an
 inner apartment, and sending for Garcias, to
 whose malignant disposition he was no stranger, he
 taxed him with the murder. The youth denied it
 at first with great warmth, and in the strongest
 manner; but being introduced into the room
 where the body lay, it is said to have bled (very
 possibly by chance) at his approach. He then
 threw himself at his father's feet, and confessed

the charge. The father, who had resolved on the part he was to act, solemnly desired his son to prepare for death; adding, that he ought to account it a happiness, that he was about to lose that life, of which his crime had rendered him unworthy, by no other hand than that of him who gave it. He then plucked out of his sheath the dagger with which Garcias had murdered the cardinal, and which still hung by his side, and plunging it into his bosom, he fell dead by his brother's side.

This dreadful catastrophe happened in 1562, when the cardinal was no more than eighteen, and Garcias fifteen years of age. The father ordered the facts to be concealed; and all but they from whom it could not be concealed, believed the two brothers died of a pestilential distemper, which then raged at Florence. To give this report authenticity, both bodies were buried with great pomp, and a funeral oration was pronounced over that of Garcias.

This tragedy, however, proved fatal to the mother, who was so affected with the death of her two sons, that she survived them but a few days.

AN INSTANCE OF
TURKISH JUSTICE.

A Grocer of the city of Smyrna had a son, who with the help of the little learning the country could afford, rose to the post of naib, or deputy of the cadî, or mayor of the city, and as such visited the markets, and inspected the weights and measures of all retail dealers. One day, as this officer was going his rounds, the neighbours, who knew enough of his father's character to suspect that he might stand in need of the caution, advised him to move his weights, for fear of the worst; but the old cheat depending on his relation to the inspector, and sure, as he thought, that his son would not expose him to a public affront, laughed at their advice, and stood very calmly at his shop door, waiting for his coming. The naib, however, was well assured of the dishonesty and unfair dealing of his father, and resolved to detect his villainy, and make an example of him. Accordingly he stopped at the door, and said coolly to him, ' Good man, fetch out your weights, that we may examine them.' Instead of obeying, the grocer would fain have put it off with a laugh, but was soon convinced his son was serious, by hearing him order the officers to search his shop, and

and seeing them produce the instruments of his fraud, which, after an impartial examination, were openly condemned and broken to pieces.—His shame and confusion, however, he hoped would plead with a son to excuse him all farther punishment of his crime: but even this, though entirely arbitrary, the naib made as severe as for the most indifferent offender, for he sentenced him to a fine of fifty piastres, and to receive a bastinado of as many blows on the soles of his feet,

All this was executed on the spot, after which the naib, leaping from his horse, threw himself at his feet, and watering them with his tears, addressed him thus: ‘ Father, I have discharged my duty to my God, my sovereign, and my country, as well as my station; permit me now, by my respect and submission, to acquit the debt I owe a parent. Justice is blind—it is the power of God on earth—it has no regard to father or son—God and our neighbours’ rights, are above the ties of nature—you had offended against the laws of justice, you deserved this punishment—you would, in the end, have received it from some other. I am sorry it was your fate to have received it from me. My conscience would not suffer me to act otherwise; behave better for the future, and instead

stead of blaming, pity my being reduced to so cruel a necessity.'

This done, he mounted his horse again, and then continued his journey, amidst the acclamations and praises of the whole city for so extraordinary a piece of justice; report of which being made to the Sublime Porte, the Sultan advanced him to the post of cadi; from whence, by degrees, he rose to the dignity of musti, who is the head of both religion and law among the Turks.

ANECDOTE OF NELL GWYN.

AFTER the death of Charles II. Lord W—, struck with the charms of Mrs. E. Gwyn, made proposals of marriage to her; at first she rallied him about it, but finding him not only very serious, but very pressing in the business, she replied, 'No, my lord, it is not fit the *dog* should lie where the *lion* slept.'

ANEC-

ANECDOTE
OF
ADDISON, STEELE, AND SIR ROGER
DE COVERLEY.

THE character of Sir Roger de Coverley, in the *Spectator*, is universally known to have been drawn by the pen of Mr. Addison. When in one of the papers, he had brought Sir Roger to town, he left him for a day in the hands of Sir Richard Steele, and he, not quite so scrupulous as his friend Addison, made the good-humoured knight perambulate Covent-garden with a nymph of the compliant kind. This angered Addison exceedingly; he called upon Steele, and told him, 'that he had destroyed that consistency of character which he had been so anxious to preserve.'

Steele smiled at this, alledging, that he had not made the knight do more than the most rigid moralist might have done. This did not satisfy Addison, who told Steele, 'he would put it out of his power to injure Sir Roger in future, by killing him immediately.'

He

He kept his word; for, making the knight take his leave of London, the next paper contained an account from Coverley-hall of his death.

DIVINE JUDGMENTS.

I.

NOT from the dust my sorrows spring,
Nor drop my comforts from the lower skies;
Let all the baneful planets shed
Their mingled curses on my head.
How vain their curses, if th' Eternal King
Look through the clouds, and bless me with his
eyes.
Creatures with all their boasted sway
Are but his slaves, and must obey;
They wait their orders from above,
And execute his word, the vengeance, or the love.

II.

'Tis by a warrant from his hand
The gentler gales are bound to sleep;
The north wind blusters, and assumes command
Over the desert and the deep;

U

Old

Old Boréas with his freezing pow'rs
 Turns the earth iron, make the ocean glass,
 Arrests the dancing riv'lets as they pass,
 And chains them moveless to their shores:
 The grazing ox lows to the gelid skies,
 Walks o'er the marble meads with withering eyes,
 Walks o'er the solid lakes, snuffs up the wind,
 and dies.

III.

Fly to the polar world, my song,
 And mourn the pilgrims there, (a wretched
 throng!)
 Seiz'd and bound in rigid chains,
 A troop of statues on the Russian plains,
 And life stands frozen in the purple veins.
 Atheist, forbear; no more blaspheme:
 God has a thousand terrors in his name;
 A thousand armies at command,
 Waiting the signal of his hand,
 And magazines of frost, and magazines of flame:
 Drest thee in steel to meet his wrath;
 His sharp artillery from the north
 Shall pierce thee to the soul, and shake thy mor-
 tal frame.
 Sublime on winter's rugged wings;
 He rides in arms along the sky,
 And scatters fate on swains and kings;
 And flocks, and herds, and nations die;

While impious lips profanely bold,
Grow pale ; and quivering at his dreadful cold,
Give their own blasphemies the lie.

IV.

The mischiefs that infest the earth,
When the hot dog-star fires the realms on high,
Drought and disease, and cruel dearth,
Are but the flashes of a wrathful eye
From the incens'd divinity.
In vain our parching palates thirst,
For vital food in vain we cry,
And pant for vital breath ;
The verdant fields are burnt to dust,
The sun has drunk the channel dry,
And all the air is death.
Ye scourges of our Maker's rod,
'Tis at his dread command, at his imperial nod,
You deal your various plagues abroad.

V.

Hail, whirlwinds, hurricanes, and floods,
That all the leafy standards strip,
And bear down with a mighty sweep
The riches of the field, and honours of the woods ;
Storms that ravage o'er the deep,
And bury millions in the waves ;

Earthquakes, that in midnight sleep
 Turn cities into heaps, and make our beds our
 graves;

While you dispense your mortal harms,
 'Tis the Creator's voice that sounds your loud
 alarms,
 When guilt with louder cries provokes a God to
 arms.

VI.

O for a message from above
 To bear my spirits up!
 Some pledge of my Creator's love,
 To calm my terrors and support my hope!
 Let waves and thunders mix and roar,
 Be thou my God, and the whole world is mine:
 While thou art sovereign, I'm secure;
 I shall be rich till thou art poor;
 For all I fear, and all I wish, heav'n, earth, and
 hell, are thine.

 THE CITIZEN OF ABBEVILLE.

A Rich trader of Abbeville, having got en-
 tangled in disputes and law-suits with a very
 powerful family, formed the resolution, in order
 to

to prevent his utter ruin, of emigrating from his native place, and settled with his wife and family at Paris. There he rendered homage to the king, and became his subject. The knowledge that he had acquired of business, of which he took the advantage to carry on a little traffic, afforded him the means of adding something to his property.—He was much beloved in the neighbourhood for his civility and plain dealing. How easy is it, when one wishes it, to gain the good opinion of the world! all that is requisite is a sincere intention: in general it does not cost a farthing.

Thus did our honest citizen pass seven years in his new residence; at the expiration of which, God was pleased to take away his wife. For thirty years they had been united, without ever having the least difference. The son for several years was so greatly afflicted at the loss, that his father was obliged to try all in his power to console the youth. ‘Your mother is gone,’ said he, ‘it is a misfortune that cannot be remedied. Let us only pray to God to have mercy on her; our tears will not restore her to us. For my own part, all I can expect, is very soon to go and join her. At my age we must not look far forward. It is in you, my son, that all my hopes centre. All my relations and friends are left behind me in Pontieu;

thieu; and I shall never expect to see any of them more. Strive to improve yourself, and to become an accomplished youth. If I can find a young lady of good birth and character, whose family may furnish us with an agreeable society, I will give her whatever portion may be demanded, and will end my old days with her and you.'

Now in the same street with our citizen, and almost directly opposite, lived three brothers, knights and gentlemen, both by the father and mother's side, and all three esteemed for their valour. The eldest was a widower, and had a daughter. The whole family was poor; not that they were originally without fortune, but in a moment of difficulty, having been obliged to have recourse to usurers, their debt, by rapid accumulation of interest, had amounted to three thousand livres, for which their property was either pledged or taken in execution; very little remaining with the father besides the house in which he resided. This was so good, that he might easily have let it for twenty livres. He would rather have sold it, had it been in his power; but it had been his wife's property, and reverted to the daughter.

The citizen went to demand the girl in marriage of the three brothers. They, before they
gave

gave him their answer, demanded to know what was his fortune. 'In money and effects,' said he, 'I am worth fifteen hundred livres; all which I have honestly acquired. Half of it I will give immediately to my son; and the other half will go to him after my death.' "Honest friend," replied the brothers, "that will not do. You now promise, that you will leave half your property to your son after your decease, and you promise it in so ingenuous a manner, that we have no doubt of your sincerity. But before that may happen, you may take it into your head to be made a monk or a templar; and then all must go to the convent. Your grandchildren will not have any thing."

The three brothers then required that, before the contract was concluded, the citizen should make a grant of all his property; otherwise they would not agree to the marriage. The good man did not at first fully approve these conditions; but paternal affection getting the better at length of his scruples, he consented; and in the presence of some witnesses, who were convoked on the occasion, he relinquished and renounced solemnly all his effects, not leaving himself wherewithal to purchase a dinner. Thus did he pave the way to his own misery, by throwing himself into an entire

fire dependance on his children. Alas! if he had been aware of what awaited him, he would have been careful how he devoted himself to such wretchedness.

The young couple soon after had a son; who, as he grew up, gave the most flattering testimonies of a great fund of good-sense, and many amiable qualities. In the mean while, the old man lived, sometimes better and sometimes worse, at his son's house. He was just tolerated, because he gained something by his industry. But with years, his infirmities increased; and when he was no longer able to work, they found him an incumbrance. The wife, especially, being of a proud, haughty disposition, could not bear him. Every day she threatened to leave the house, unless he was removed; and she became so importunate with her husband upon this head, that he, like an ungrateful monster, forgetting the debt of gratitude and of nature, went to intimate to his unhappy father, that it was necessary for him to seek an asylum in some other place.

“ What is it you tell me, son?” cried the old man. “ What! have I given you the produce of sixty years labour, and established you in affluence, to be turned out of my house! Will you
punish

punish me then for the excess of my parental love? In the name of God, my dear son, I conjure you not to let me die of want. You know that I am unable to walk; grant me, at least, some useless corner in the house. I ask neither for a bed, nor for the provisions of the table. A little straw thrown under a shed, with some bread and water, will satisfy me. At my age life requires so little! and besides, with all my infirmities and cares, I cannot possibly be long a burden to you. If you are disposed to give alms in expiation of your sins, let it be to your father; can any charity be more praise-worthy? Recollect, my dear son, what bringing you up in the course of thirty years cost me: think of the blessings that God has promised to those that have regard to their parents here on earth; and dread his eternal anger, if you should venture to be yourself the murderer of your father."

This pathetic speech caused an emotion in the son; he nevertheless alledged the aversion and discontent of his wife; and for the sake of family quiet, required the old man's departure. "Where would you have me go?" replied the father.— "Will strangers receive me, when my own son turns me out of doors? Without money, without resource, I must then beg the bread necessary for
X
subsistence."

subsistence." As he spoke, the old man's face was bathed in tears. He took, however, the stick that helped to keep himself erect, and, rising, prayed to God to forgive his son. But before he went out, he asked a last favour. "The winter," said he, "is approaching, and if I am condemned to exist till then, I shall have nothing to defend me from the cold. My coat is in rags. In return for the many that I have been obliged to provide you with during your life, grant me one of yours. I require only one of the worst,—one that you have entirely cast off." This slender boon was also denied him. The wife answered, that there was no coat in the house that would suit him. He then intreated that they would at least give him one of the horses' body-cloths; when the son, finding that he could object no longer, made the young boy a signal to bring one.

This youth could not see, without being deeply affected, the distress of his grandfather. He was now ten years old, and was endowed, as was said before, with many amiable qualities. He went and took out of the stable the best of the housings, which he cut into two parts, and brought one of them to the old man. "All then are conspired to seek my death," said the old man, sobbing; "I had obtained the promise of that poor solace, and yet

yet I am envied the whole of it!" The son could not avoid reproving his boy for going beyond the directions he had received.—' Pardon me, Sir,' said the youth, ' but I thought you wanted to kill your father as soon as possible, and I wished to second your design. As for the other half of the horse-cloth, it shall not be lost: I intend keeping it to give to you, when you are old.'

So well-contrived a rebuke had its effect on the ungrateful son; he perceived his fault, and asked pardon of his father;—led him once more into the house, put him in possession of his former property, and thenceforward behaved towards him with the respect and regard due to his age and condition.

Remember this story, ye fathers, who have children to marry. Be wiser than this old man; and do not, like him, precipitate yourselves into a gulph from which you may find it impossible to be extricated. Your children, no doubt, will have a regard for you; and you ought to be persuaded of it; but the surest method is not to trust to it. Whoever reduces himself to a dependance on others, exposes himself to a great deal of sorrow.

CONTEMPT
OF
THE TRIFLES OF THIS WORLD.

IF we look upward to heaven, we shall behold there all the inhabitants looking down with a sacred contempt upon the trifles, amusements, businesses and cares of this present life, that engross our affections, awaken our desires, fill our hearts with pleasure or pain, and our flesh with constant labour. With what holy scorn, do you think, those souls, who are dismissed from flesh, look down upon the hurries and bustles of the present state in which we are engaged? They dwell in the full sight of those glories which they hope for here on earth; and their intimate acquaintance with the pleasures of that upper world, and the divine sensations that are raised in them there, make them condemn all the pleasures of this state, and every thing below heaven. This is a part of eternal life; this belongs in some degree to every believer: for he is not a believer, that is not got above this world in a good measure; he is not a Christian, who is not weaned in some degree, from this world: "For this is our victory, whereby we overcome the world, even our faith." 1 John v. 4. "He that is born of God overcometh the world;

world; he that believes in Jesus, is born of God." Whence the argument is plain, he that believes in Jesus the Son of God, overcomes this present world. And where Christianity is raised to a good degree of life and power in the soul; where we see the Christian got near to heaven, he is, as it were, a fellow for angels, a fit companion for the 'spirits of the just made perfect.' The affairs of this life are beneath his best desires and his hopes; he engages his hand in them so far as God his Father appoints his duty; but he longs for the upper world, where his hopes are gone before. When shall I be entirely dismissed from this labour and toil? The gaudy pleasures this world entertains me with, are no entertainments to me; I am weaned from them, I am born for above.

This is the language of that faith that overcometh the world; and faith, where it is wrought in the soul, hath, in some measure, this effect; and where it shines in its brightness, it hath, in a great degree, this sublime grace accompanying it; or rather (shall I say) this piece of heavenly glory. Pain and sickness, poverty and reproach, sorrow and death itself, have been contemned by those that have believed in Jesus Christ, with much more honour to Christianity than ever was brought to other religions,

THE

THE UNION OF PIETY AND MORALITY.

THIS forms the consistent, the graceful, the respectable character of the real christian, the man of true worth. Either of them left out, one side of the character is only fair; the other side will always be open to much reproach. Hence we dishonour ourselves, and do great injustice to religion; as by division it is exposed to the censure of the world,

The unbeliever will scoff at such piety, where he sees neglect of moral duties. The bigot will decry all morality, where he sees a pretence of virtue, though a contempt of God. Whereas he who fears God, and is at the same time just and beneficent to men, exhibits religion to the world with full propriety. His character is above reproach. It is at once amiable and venerable.—Malice itself is afraid to attack him; and even the worst men respect and honour him in their hearts. He who fails materially either in piety or virtue, is always obnoxious to the anguish of remorse.

THE

THE MAN OF PLEASURE.

TO a man of pleasure every moment appears to be lost, which partakes not of the vivacity of amusement. To connect one plan of gaiety with another is his sole study, till in a very short time nothing remains but to beat the same round, to enjoy what they have already enjoyed, and to see what they have often seen.

Pleasures thus drawn to the dregs become vapid and tasteless. What might have pleased long, if enjoyed with temperance and mingled with retirement, being devoured with such eager haste, speedily surfeits and disgusts. Hence having run through a rapid course of pleasure, after having glittered for a few years in the foremost line of public amusements, such men are the most apt to fly at last to a melancholy retreat; not led by religion or reason, but driven by disappointed hopes and exhausted spirits to the pensive conclusion, that all is vanity.

A PAR-

A PARTICULAR ACCOUNT

OF THE LATE

LORD SACKVILLE'S DEATH.

WHEN Lord Sackville was at the point of death, Sir John Elliot was called in and consulted. His Lordship asked him if every thing proper had been done? The Doctor answering in the affirmative, his Lordship with firmness replied, "I am aware of my fate, and am perfectly resigned." He then wished to know if there might be time to send for his attorney from London, for the purpose of making a codicil to his will, and expressed much satisfaction, on being told there would. After which he called his family about him, and desired to send for the Clergyman of his parish, that they might together receive the sacrament. He could have wished, he said, to have seen his son at age, but acquiesced in his present lot, believing it to be for the best. The last act of his life manifested a magnanimity rather uncommon, and afforded a circumstance, that will be considered by some as curious. He called to the bedside Mr. Cumberland. "You see," said his Lordship, "the state I am in, and I charge you to mind what I now say to you. I have seen much of life, and have experienced its vicif-

vicissitudes; but in no one situation throughout my life, did I ever feel a failure in my fortitude, any more than I do at this present moment." Convulsions soon apprized him of the approach of death, when he calmly ordered his family to withdraw, and with unshaken composure closed the awful scene.

ANECDOTE
OF
DOCTOR JOHNSON.

WHEN Dr. Johnson was in Scotland, amongst other curiosities shewn him, he was taken to a very ancient and high castle, which was reckoned to command the most extensive view of any in the country: "Well, Sir, says the guide, what do you think of this prospect?"—"By much the finest in all Scotland, says the Doctor, for I can here see the road to England."

ANECDOTE
OF AN
IRISH GENTLEMAN.

AT a race in the North, some time ago, among other horses, one called Botheram started for the plate. The Irishman taking a fancy to the name, betted large odds in his favour. Towards the conclusion of the race, his favourite was unluckily in the rear, on which he exclaimed—"Ah! by Jafus, there he is; Botheram for ever! See how he drives them all before him."

ANECDOTE
OF
DOCTOR JOHNSON.

DR. Johnson being at dinner at Mrs. Macaulay's, the conversation turned on the equality of mankind, which the lady of the house contended for with all the energy of a republican. Johnson made a few short answers, in hopes to change the subject, but finding she would go on, he finished his dinner with as much haste as possible, and then giving the plate to the footman, begged he'd take
his

his place: "Good God! what are you about, Doctor?" said the lady.—"Oh! nothing, Madam, but to preserve the equality of mankind."

ANECDOTE

OF

FREDERIC THE SECOND.

WHEN Frederic built the palace of Sans Souci, there happened to be a mill which greatly straitened him in the execution of his plan, and he desired to know how much the miller would take for it. The miller replied, that, for a long series of years, his family possessed the mill from father to son, and that he would not sell it. The king employed solicitations, offered to build him a mill in a better place, besides paying any sum which he might demand. The obstinate miller persisted in his determinations to preserve the inheritance of his ancestors. The king, irritated at this resistance, sent for him, and said to him angrily, "Why do you refuse to sell your mill, notwithstanding all the advantages which I have offered to you?" The miller repeated all his reasons. "Do you know," continued the king, "that I could take it without giving you a farthing?"—

Y 2

"Yes,"

“ Yes,” replied the miller, “ if it was not for the chamber of justice at Berlin.” The king was extremely flattered with this answer, which shewed that he was incapable of an act of injustice. He acquiesced in the miller’s refusal, and changed the plan of his gardens.

AN ANECDOTE.

A Very young man, of good natural understanding, and heir to an affluent fortune, would needs be a traveller. In the course of his adventures, he fell into company, in Naples, with some well-travelled, well-informed foreigners.—They were conversing of what they had seen in England; and some little difference in opinion arising about the architecture of Windsor-Castle, they naturally referred themselves to the young Englishman for decision. With much confusion and hesitation he was compelled to confess, he had never seen the building in question. The company, with true foreign politeness, only testified their admiration with a silent smile,—but the reflection instantly struck, and pained the young gentleman. The result was, that he returned for England within two days, rationally determined to instruct himself in the knowledge of his own country,

country, before he pried into those afar off. His reflection and determination did equal credit to his understanding.

THE VIRTUOUS VILLAGER.

A MORAL TALE.

THERE are but too many of the Fellows of Fire in this gay metropolis who, in consequence of a licentious education, loose principles, and fortunes sufficient to render them extremely insolent, are led to imagine that they may take the most unwarrantable liberties with the fair sex, and seduce as many women as they possibly can. The success which they meet with in the female world, gives them, it must be owned, too much encouragement to believe that their powers of seduction are irresistible; yet they often find themselves unable, with all their rhetoric and treachery into the bargain, to carry their iniquitous designs into execution; and to their additional mortification, sometimes receive noble repulses from those women whom they consider, from the lowness of their stations, as created entirely for their pleasure, and of course attack them with far less ceremony than they would others in a higher sphere; not

not thinking any delicacy of address necessary with such poor creatures, they proceed at once to the application of their golden arguments, without having the least doubt concerning the efficacy of them. Such arguments have too much force over the best educated and most accomplished fair ones, as well as over the inferior part of the female sex: when we therefore see them rendered unavailing by a virtuous opposition among the latter, we are doubly charmed with the spirit by which they are defeated.

Sir Charles Spearman, as fine a young fellow as nature ever formed, and as seducing as art could make him, presumed so much upon his purse, his person, and his address, that he fancied every woman he met with was in love with him; his vanity was excessive, but it would have been a venial failing if it had not prompted him to actions not to be defended in a court of honour, though they might be laughed at in a court of justice.

Being of an amorous complexion, and agreeable in the most extensive sense of the word, Sir Charles naturally employed his talents of pleasing in order to triumph over female frailty, and his gallantries, indeed his victories, though not brilliant

liant in the eye of reason, gave him no small importance in the eye of the world; and every new conquest of the same kind increased it.

In an excursion one day thro' a village in the West of England, his attention was suddenly engaged by the appearance of a very pretty girl at work with several sun-burnt women, who were admirable foils to her, though she had evident marks in her face of the power of the solar rays over it. Her complexion was certainly brown, but her features were so elegantly arranged, and she had a pair of such bright eyes in her head, that Sir Charles could not for some moments take his eyes from her: he sat upon his horse as if he was glued to his saddle, and stared at the handsome villager before him as if he had never seen a female figure till then. In short, her face, form, and *tout ensemble* had such an effect upon him—(though he had been *un homme de bonne fortune* among some of the first-rate females of the age) that he determined to be very intimately acquainted with her. Charmed with her person, he was sufficiently encouraged by the humility of her dress and employment to believe that he possessed, what would not only facilitate the completion of his wishes, but exclude disappointment.

Animated

Animated with these considerations, and spurred on by presumption, he ordered his servant to make all the enquiries in his power, about the girl who had occasioned such a violent commotion in his bosom, and rode towards a public house, which was, he knew, at no great distance from the new object of his wishes.

Tom having been long accustomed to any employ of his master, as well as to the other duties of a domestic, very readily undertook to procure all the information he could, and accordingly, upon his master's trotting away, had recourse to a stratagem, in order to force the attention of the females labouring in the adjacent field. Throwing himself from his horse with a great deal of dexterity, and roaring out while he lay upon the ground, as if much hurt, he soon brought the very person to his assistance whose notice he had chiefly wished to attract, the rustic herself, whose beauty had so powerfully operated upon his master, and raised such a disturbance in his breast.

This girl being much nearer the road than any of her companions, in a few moments appeared upon the spot where the pretended accident had happened; and as she was naturally of a benevolent disposition, she, with an eagerness which evidently

dently proceeded at once from her fears and her good nature, asked the loudly complaining stranger, where he had hurt himself.

Tom told her the truth when he said that none of his bones were broken, but he stepped over the line of veracity, when he added, that he was bruised from head to foot, and never had received so confounded a fall in his life. Upon some occasion, a lie of this sort might have been honoured with the fashionable appellation of a *white one*; but as Tom uttered it with a wicked design, it was perhaps rather a *black one*. However, it answered his purpose better than he expected, for, in consequence of his dismal groans and wry faces, Patty Fielding (that was the villager's name) pressed him to follow her, if he was able, to her uncle's cottage, assuring him, at the same time, with a heartiness which he little merited, that both her uncle and aunt would do the best they could to set him upon his horse again.

With this invitation Tom complied, as it may be easily imagined, without the slightest demurring; and to the care of his innocent conductress we shall leave him for awhile, and give some account of the Baronet's proceedings.

Sir Charles, upon his arrival at the house at which he intended to put up, made the minutest enquiries after the poor people in the neighbouring cottages, and by asking mine host of the Red Lion, if there were any pretty girls near him, received an answer very much to his satisfaction. By that answer he discovered that the girl who had flung him into a fever of love, was the niece of an industrious old couple, who made a shift to gain a bare subsistence, and who were then particularly to be pitied, as their landlord, a sour, severe man, had threatened to turn them out of their dwelling, and to seize their goods, as some late losses had prevented them from paying their rent.

As a man not destitute of good nature, Sir Charles felt for the distresses of the worthy pair, struggling with the pressures of poverty and age; but as a libertine, he rejoiced at the tyrannic menace of their ruthless landlord, concluding that his purse, properly employed, would be of singular service to him. He waited therefore with the utmost impatience for Tom's intelligence to confirm the information he had himself received.

In a few hours Tom made his appearance. In consequence of his communications, Sir Charles hurried to Farmer Fielding's, supplied him with
money

money more than sufficient to answer his landlord's demands, and only desired, in return, to occupy, for a few days, the room in his house which was then vacant, he had been informed, by the absence of the lady who hired it for the summer, as he had some private reasons for living in a very obscure manner in that part of the country.

Fielding was struck dumb by his generosity: and his dame was not able, though a loquacious woman—to articulate a syllable. When they had recovered the use of their tongues, they expressed the most grateful acknowledgments in language which wanted no tricks of oratory to set it off; it was the language of the heart; and on that account more valuable than the richest flowers of elocution.

Sir Charles's gratitude was by no means equal to that of the honest people under whose roof he was entertained in an homely, indeed, but truly hospitable manner. He was, it is true, entertained, in a great measure, at his own expence; but he plainly perceived that the Fieldings, if fortune and education had placed them in an exalted sphere of life, would have exhibited princely dispositions.—In return for all the civilities which he received from this humble, happy

pair—civilities which no money could buy, he attempted to seduce their Patty, whom they loved as well as if she had been their own daughter, from the paths of innocence. His every attempt was fruitless; for she was neither to be deceived by his promises, nor dazzled with his gold; but nobly rejected all his dishonourable offers, and told him, when he made his last efforts to stagger her virtue, “that she had rather work from morning to night for her bread, for an honest livelihood, than be the mistress of a king: while I am virtuous,” added she, “if I am ever so poor, I shall not envy the finest lady in the land who has lost her honour.”

Struck with the conclusion of this speech, Sir Charles, libertine as he was, found himself so much shaken by it, that he resolved (looking upon her as a jewel of considerable value, and thinking that she only wanted to be well set to appear with a lustre equal, if not superior, to the sparklers of a court) to talk to her in a different style. To drop the metaphor, he made honourable addresses to her, provided the most eminent masters of all kinds for her; and as she had an excellent natural understanding, as well as a beautiful person, she in a few months afterwards was, in the character
of

of Lady Spearman, distinguished even in the Circle.

A CHINESE ANECDOTE.

A MANDARINE, who took much pride in appearing with a number of jewels on every part of his robe, was once accosted by an old fly Bonze, who following him through several streets, and bowing often to the ground, thanked him for his jewels. What does the man mean? cried the Mandarin, Friend, I never gave thee any of my jewels. No, replied the other, but you have let me look at them, and that is all the use you can make of them yourself; so there is no difference between us, except that you have the trouble of watching them, and that is an employment I don't like,

A CHINESE TALE.

A PAINTER of eminence was once resolved to finish a piece which should please the whole world. When, therefore, he had drawn a picture, in which his utmost skill was exhausted, it was exposed in the public market-place, with direc-

directions at the bottom for every spectator to mark with a brush, which lay by, every limb and every feature which seemed erroneous. The spectators came, and in general applauded; but each willing to shew his talent at criticism, marked whatever he thought proper. At evening, when the painter came, he was mortified to find the whole picture one universal blot; not a single part that was not stigmatized with marks of disapprobation. Not satisfied with this trial, the next day he was resolved to try them in a different manner; and exposing his picture as before, desired that every spectator would mark those beauties he approved or admired. They complied, and the artist returning, found his picture replete with the marks of beauty; every stroke that had been yesterday condemned, now received the character of approbation. Well, cries the painter, I now find that the best way to please one half of the world, is not to mind what the other half says; since what are faults in the eyes of these, shall be by those regarded as beauties.

THE VANITY OF WEALTH,

AN ODE.

NO more thus brooding o'er yon heap,
With Avarice painful vigils keep;
Still unenjoy'd the present store,
Still endless sighs are breath'd for more.
O! quit the shadow, catch the prize,
Which not all India's treasure buys!
To purchase heaven has gold the power?
Can gold remove the mortal hour?
In life can love be bought with gold?
Are friendship's pleasures to be sold?
No—all that's worth a wish—a thought,
Fair virtue gives unbrib'd, unbought.
Cease then on trash thy hopes to blind,
Let nobler views engage thy mind.

With science tread the wond'rous way,
Or learn the muses' moral lay;
In social hours indulge thy soul,
Where mirth and temperance mix the bowl;
To virtuous love resign thy breast,
And be by blessing beauty—blest.

Thus taste the feast by nature spread,
Ere youth and all its joys are fled;

Come

Come taste with me the balm of life,
 Secure from pomp, and wealth, and strife.
 I boast whate'er for man was meant,
 In health, and Stella, and content;
 And scorn! Oh! let that scorn be thine!
 Mere things of clay, that dig the mine.

OF

CÆSAR'S SUCCESS, HIS TRIUMPHS,
 AND HIS DEATH.

CÆSAR pursued his prosperous fortune with great rapidity. Besides his conquests in Alexandria, and over Pompey's party in Africa, he went into Spain, and marched in person against the two sons of Pompey, who, under Labienus, had raised a powerful army. The armies came to an engagement in the plains of Munda. Cæsar, after great hazard of being entirely routed, animated his soldiers with the greatest resolution, and gained a complete victory over the enemy. Thirty thousand were killed on the spot, the generals were dispersed, and all Spain submitted to the conqueror.

When

When Cæsar returned to Rome, he triumphed four times in one month. He rewarded his soldiers with great liberality, and exhibited public shows with great magnificence, for the diversion of the people; and to remove every cause of jealousy, he bestowed the honours of the state on Pompey's friends equally with his own adherents.

Many of the senators, however, who had received these favours at the hands of Cæsar, secretly upbraided themselves for accepting of his kindness, at the expence of public liberty. Many were also dissatisfied with the change of government, and the ambitious conduct of Cæsar, who now attempted to assume the regal title. These sought to accomplish his ruin, and in private cabals it was agreed, that the liberty of the common-wealth could not be longer maintained without the death of the dictator.

Brutus and Cassius were, by Cæsar's appointment, prætors for that year. Those men were at the head of that party. The conspirators carried on their plot, with all imaginable caution and secrecy; and the better to justify their designs, deferred it till the Ides of March, on which day Cæsar was to be declared king. A famous augur told Cæsar, that great dangers threatened him on

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the Ides of March; and those writers, who would add horror to the description of this day, tell us that the world wore a gloom, and heavy presage of Cæsar's fate; that wild beasts came into the most frequented parts of the city; that there were apparitions in the streets, and illuminations in the skies; and that inauspicious sacrifices damped the hearts of all men, except the assassins, who, with an incredible serenity of mind, waited the approaching opportunity of sacrificing the usurper.

Cæsar's wife having had frightful and ominous dreams the preceding night, persuaded him not to go abroad that day; but Decimus Brutus, one of the conspirators, calling on him in the morning, and laughing at those silly omens, took him by the hand, and led him out of his house.

As Cæsar was going into the senate-house, he met the augur who had forewarned him of the dangers of that day. The Ides of March are come, said Cæsar. "True," replied the augur, "but they are not yet past."

Scarce had Cæsar taken his seat, but all the assassins pressed about him, and sued for favours, which they knew would not be granted. The sign was given. Immediately one, oppressed with the
great-

greatness of the attempt, made an irresolute pass at him. Cæsar then rushed upon Casca, and beat him to the ground. But while they were struggling, another of the conspirators came behind him, and plunged his dagger into his bosom. At the same time Cassius wounded him in the face, and Brutus in the thigh. Till this time he had made a very vigorous resistance, but now made no more, and submitting to the strokes of a person who owed to him his life, he only uttered these words: "And thou too, my son Brutus!" Cæsar used to call him by this tender name, supposing him to be his illegitimate son by an intrigue with Servilia. Growing now faint with the loss of blood, he reeled to Pompey's statue, where, covering his face with his robe, and drawing his skirts to his knees, that he might fall decently, he sunk down and expired, having received twenty-three wounds,

Cæsar had long before been advised by his friends to be more cautious of the security of his person, and not to walk, as was his common practice, among the people, without arms or any one to defend him. But to these admonitions he always replied, "He that lives in fear of death, every moment feels its tortures: I will die but once." At last, thus fell in the fifty-sixth year of

his age, the conqueror of the Gauls, of Pompey, and of the Senate, the master of the Roman Republic and the world, who died without uttering the least complaint, or shewing any mark of grief or weakness, in the year before Christ forty-three.

It is not to be omitted here, that among many other noble schemes and ordinances, which tended to the grandeur of the city of Rome, and the enlargement of the Roman empire. Cæsar reformed the Calendar: and with the assistance of the most able astronomers, regulated the year according to the course of the sun. Two months were added to the Calendar, and the whole year was divided into three hundred and sixty-five days.—He also added one day to every fourth year in the month of February, and that year was named Bissextile or Leap Year.

This reckoning of time from this regulation, was called the Julian account of time; and some ages after the Old Style, in opposition to the New, or Gregorian Style. This last is now generally followed in most parts of Europe, and reckons eleven days forwarder,

With

With the death of Cæsar ended the first Triumvirate, or government of the Roman empire by three persons, Pompey, Cæsar, and Crassus.

HAPPINESS NOT INDEPENDENT.

NO individual can be happy unless the circumstances of those around him be so adjusted as to conspire with his interest. For in human society, no happiness or misery stands unconnected and independent. Our fortunes are interwoven by threads innumerable: one man's success or misfortune, his wisdom or folly, often, by its consequences, reaches through multitudes.

Such a system is too far complicated for our arrangement.—It requires adjustments beyond our skill and power.—It is a chaos of events into which our eye cannot pierce, and is capable of regulation only by Him who perceives at one glance the relation of each to all. We are ignorant of the influence which the present transactions of our life may have upon those which are future.

The important question is not, what will yield to a man a few scattered pleasures, but what will render

to be gone, and an awful eternity approaching, which must be either a state of happiness or misery, according to the waste or redemption of the precious NOW.

From these considerations we may learn the inestimable value of our passing moments, and the danger of delaying suitably to improve them. while we feel, if I may so express myself, the propriety of the Poet's observation and excellent advice, in the following lines:

Time wasted is existence, us'd is life;
Part with it as with money, sparingly:

Should the reader wish for directions in the improvement of his time, I would earnestly recommend the ensuing couplet from Mr. Pope's Essay on Man, as a daily rule for practice:

Make every day a critic on the past,
And live each hour as though it was your last.

ANECDOTE
OF
JOHN ELWES, Esq.

WHEN Mr. Elwes was at Marcham, two very ancient maiden ladies, in his neighbourhood, had, for some neglect, incurred the displeasure of the spiritual court, and were threatened with immediate "*excommunication*."—The whole import of the word they did not perfectly understand, but they had heard something about standing in a church, and a penance; and their ideas immediately ran upon a *white sheet*. They concluded, if they once got into that, it was all over with them; and as the excommunication was to take place the next day, away they hurried to Mr. Elwes, to know how they could make submission, and how the sentence might be prevented. No time was to be lost.—Mr. Elwes did that which, fairly speaking, not one man in five thousand would have done; he had his horse saddled, and putting, according to usual custom, a couple of hard eggs in his pocket, he set out for London that evening, and reached it early enough the next morning to notify the submission of the culprit damsels.

Riding sixty miles in the night, to confer a favour on two antiquated virgins, to whom he had no particular obligation, was really what not one man in five thousand would have done; but where personal fatigue could serve, Mr. Elwes never spared it.

The ladies were so overjoyed—so thankful:—So much trouble and expence!—What returns could they make? To ease their consciences on this head, an old Irish gentleman, their neighbour, who knew Mr. Elwes's mode of travelling, wrote these words—"My dears, is it *expence* you are talking of?—send him *six-pence*, and he gains *two-pence* by the journey!"

AN ANECDOTE.

A Young Italian gentleman being led by curiosity into Holland, where having lived some time conversing with the most ingenious, was one day set upon by a protestant minister, who would needs engage him in a controversy about religion. The young gentleman knowing himself too weak for the encounter, begged his pardon, and endeavoured to wave the discourse, but the more he avoided it, the more hotly he was pressed by

by the minister, whereupon the young Italian, in a very great passion, conjured him by all that was good, to let him alone in peace with his religion. "For," said he, "I cannot embrace yours, and if you make me lose my own, I will never make choice of any other."

OF
BENEFITS TO OTHERS.

CATO, in Tully, boasts of this as the great comfort and joy of his old age, that nothing was more pleasant to him than the consciousness of a well-spent life, and the remembrance of many benefits and kindnesse done to others.

Seneca observes, that he who preaches gratitude pleads the cause both of God and man; for without it we can be neither sociable nor religious.

BON MOT.

WHEN the Duchess of Bedford was last at Buxton, and then in her eighty-fifth year,

it was the medical farce of the day for the faculty to resolve every complaint of whim and caprice into " a shock of the nervous system."—Her Grace, after enquiring of many of her friends in the rooms, what brought them there, and being generally answered, for a nervous complaint, was asked in her turn, " What brought her to Buxton?" " I came only for pleasure," answered the hale Duchess—" for, thank God, I was born before Nerves came into fashion."

ANECDOTE

OF

DOCTOR SMOLLETT.

A BEGGAR asking the Doctor for alms, he gave him, through absence, or mistake for a less valuable piece, a guinea. The poor fellow, on perceiving it, hobbled after him and told him of it. Upon which Smollett returned it to him with another guinea, as a reward for his honesty, exclaiming, at the same time, " My God, what a lodging Honesty has taken up with!"

ANEC-

ANECDOTE
OF
DOCTOR JOHNSON.

AN eminent carcase butcher, as meagre in his person as he was in his understanding, being one day in a bookfeller's shop, took up a volume of Churchill's Poems. and by way of shewing his taste, repeated with great affectation the following line:

"Who rules o'er freemen should himself be free."

Then turning to the Doctor,—“What think you of that, Sir, said he?” “Rank nonsense, replied the other! it is an assertion without a proof, and you might with as much propriety say,

“Who slays fat oxen, should himself be fat.”

THE INHUMAN MURDER

OF

MISS LLOYD.

THE murderer was a labourer by profession, had formerly been in the service of Miss Lloyd, and lived at no great distance from her. It is a happiness to reflect, that that divine intervention, which seldom allows the mind of man to sleep long in security, after the commission of a deed which so forcibly stamps its depravity, did in this case interpose, and prompted the murderer to a candid confession of the foul crime.

On the evening of the day on which the murder was committed, he went to Tregaron fair, where some of his neighbours perceiving that he was possessed of money, entertained suspicions, which, however, were only momentary, as the circumstances of the robbery were not then known; but on the Sunday following, the subject was generally talked of, and in going to an adjoining meeting-house, an acquaintance, who had given him change for half-a-crown, asked him if he knew of the robbery or murder, when he bluntly acknowledged his guilt, and was immediately
taken

taken into prison. On his confession he said, that upon going to Kilrhyg, he found all the servants were from home, and immediately proceeded to the parlour, where Miss Lloyd was sitting alone; here he made a pretended demand of money which was owing to him for hay-making. Alarmed at his coming to her in that part of the house, she ran into the kitchen, where the villain followed her, and making a spring, caught her by the throat, and instantly choaked her! He then dragged the body into the parlour, and rifled her pockets, wherein he found two crown pieces, two crooked shillings, and a bunch of keys. In one of the pockets was a bag of money, which he mistook for a pincushion, and left it behind.

He afterwards proceeded up stairs, where seeing the people (from a front window) driving the cattle into the yard, he effected his escape through the back part of the house, and fled into an adjoining wood, where he secreted two bottles of liquor, which he had brought out with him.

From thence he set out to the fair as above related, and had change for one of the crowns, which led to a discovery of the whole.

SPRING.

SPRING.

THE Spring leads on the pleasant hours,
For shame, ye sleepers, rise!
See, how the ground is drest with flow'rs,
How bright the smiling skies!

The pretty birds their voices raise,
What sounds can be more sweet?
In yonder fields the lambkin plays;
There, see the milk-maid neat.

The glorious sun now melts the dews,
That glitter'd on the thorn:
Then, tell me, who would now refuse
To rise at early morn?

I knew, indeed, how *Thoughtless* slept,
When he from school was freed;
He slept, 'till sloth upon him crept,
And sloth produc'd his need.

Poor and despis'd, by all forsook,
Who made him here their care;
To foreign lands his way he took,
And sadly perish'd there.

So

So happy let our moments be,
Nor such engagements cease,
But pass from faults and troubles free,
In innocence and peace.

ON THE
NATIVITY OF CHRIST.

AWAKE from silence every voice,
Each cheerful pipe, and sounding string;
Let every grateful heart rejoice,
And every tongue in rapture sing.

On this distinguish'd day of grace,
Th' Eternal Prince of Glory came,
To purge the guilt of human race,
And save them by his pow'rful name.

Bow down your heads, ye lofty pines,
Ye mountains crown'd with cedars tall;
Be still, ye rude imperious winds,
Throughout the wide terrestrial ball.

Let nought but harmony and love
O'er all th' expanded surface reign,

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And

And let the sacred choir above
Approve, and join the heav'nly strain.

When we in bondage were exil'd,
And rebels to th' eternal God,
Our souls, with blackest guilt defil'd,
Obnoxious to th' impending rod.

That from his feat of perfect bliss
The son of Glory shou'd descend,
To offer man the terms of peace,
And his unbounded grace extend.

Such goodness, such stupendous grace!
Nor men, nor angels can explore;
Then let us, what we cannot trace,
With awful reverence adore.

Ye wing'd inhabitants of air,
All ye that graze the verdant plain;
Ye herds, that to the wilds repair,
And ye that skim the surging main.

Some signs of exultation shew,
While grateful minds your voices raise,
'Tis all that mortals can below,
To hail the day in songs of praise.

While

While skilful hands the chorus join,
 And tune the rapture-raising lyre,
 While grateful strains of love divine,
 Serene, extatic joys inspire.

Thus sacred be the happy day,
 While sun, and moon, and stars endure;
 'Till nature feels her last decay,
 And time itself shall be no more.

ANECDOTES

OF THE LATE

SIR HERVEY ELWES.

AS he had no acquaintance, no books, and no turn for reading, the hoarding up and counting his money was his greatest joy. The next to that was partridge setting; at which he was so great an adept, and game was so plentiful, that he has been known to take five hundred brace of birds in one season. But he lived entirely upon partridges, he and his whole household, consisting of one man and two maids. What they could not eat he turned out again, as he never gave away any thing. During the partridge season, Sir Hervey and his man never missed a day, if the

weather was tolerable, and his breed of dogs being remarkably good, he seldom failed in taking great quantities of game. At all times he wore a black velvet cap much over his face, a worn-out full dressed suit of cloaths, and an old great coat, with worsted stockings drawn up over his knees. He rode a thin thorough-bred horse, and the horse and the rider both looked as if a gust of wind would have blown them away together.

When the day was not so fine as to tempt him abroad, he would walk backwards and forwards in his own hall, to save the expence of fire. If a farmer in his neighbourhood came in, he would strike a light in a tinder-box that he kept by him, and putting a single stick in the grate, would not add another till the first was nearly burnt out.—As he had but little connection with London, he always had three or four thousand pounds at a time in his house. A set of fellows, who were afterwards known by the appellation of the Thackstead gang, and who were all hanged, formed a plan to rob him. They were totally unsuspected at the time, as each had some apparent occupation during the day, and went out only at night, and when they had got intelligence of any great booty.

It

It was the custom of Sir Hervey to go up into his bed-chamber about eight o'clock, when, after taking a basin of water gruel, by the light of a small fire, he went to bed to save the unnecessary extravagance of a candle. The gang, who knew the hour when his servant went to the stables, leaving their horses on the Essex side of the river, walked across and hid themselves in the church-porch till they saw the man come up to his horses. They then immediately fell upon him, and after some little struggle, bound and gagged him; they then ran up to the house, tied the two maids together, and going up to Sir Hervey, presented their pistols, and demanded his money.

At no part of his life did Sir Hervey behave so well as in this transaction. When they asked for his money, he would give them no answer till they had assured him that his servant, who was a great favourite, was safe; he then delivered them the key of a drawer, in which were fifty guineas; but they knew too well he had much more in the house, and again threatened his life if he would not discover where it was deposited. At length he shewed them the place, and they turned out a large drawer, in which there were two thousand seven hundred guineas; this they packed up in two large baskets, and actually carried off.

ANEC-

ANECDOTE.

TWO gentlemen disputing about religion in Burton's coffee-house, said one of them, I wonder, Sir, you should talk of religion, when I'll hold you five guineas you can't say the Lord's Prayer: Done, said the other, and Sir Richard Steele here shall hold stakes. The money being deposited, the gentleman began with, I believe in God, and so went cleverly through the Creed:— Well, said the other, I own I have lost; I did not think he could have done it.

THE MARQUIS DE LA SCALLAS,
AN ITALIAN NOBLEMAN,

HAVING invited the neighbouring gentry to a grand entertainment, where all the delicacies of the season were provided, some of the company arrived very early, for the purpose of paying their respects to his Excellency. Soon after which the Major-Domo entering the dining-room in a great hurry, told the marquis that there was a most wonderful fisherman below, who had brought one of the finest fish in all Italy, for which, however, he demanded a most extravagant price.

Regard

Regard not his price, cried the marquis; pay him the money directly. So I would, please your highness, but he refuses to take any money.—What then would the fellow have?—An hundred strokes of the strappado on his bare shoulders, my lord; he says he will not bate a single blow.

On this the whole company ran down stairs, to see so singular a man. A fine fish! cried the marquis: What is your demand, my friend?—Not a quatrini, my lord, answered the fisherman. I will not take money. If your lordship wishes to have the fish, you must order me an hundred lashes of the strappado on my naked back; otherwise I shall apply elsewhere.

Rather than lose the fish, said the marquis, we must e'en let this fellow have his humour.—Here, cried he to one of his grooms, discharge this honest man's demands: but don't lay on too hard; don't hurt the poor devil very much!

The fisherman then stripped, and the groom prepared to execute his lordship's orders. Now, my friend, said the fisherman, keep an exact account, I beseech you; for I don't desire a single stroke more than my due.

The

The whole company were astonished at the amazing fortitude with which the man submitted to the operation, till he had received the fiftieth lash; when addressing the servant—Hold, my friend, cried the fisherman: I have now had a full share of the price. Your share! exclaimed the marquis; what is the meaning of all this? My lord, returned the fisherman, I have a partner, to whom my honour is engaged that he shall have his full half of whatever I receive for the fish; and your lordship, I dare venture to say, will by and by own that it would be a thousand pities to defraud him of a single stroke. And pray, honest friend, said the marquis, who is this partner?—Your porter, my lord, answered the fisherman, who keeps the outer gate, and refused to admit me, unless I would promise him half of what I should obtain for the fish.—Ho! ho! exclaimed the marquis, laughing very heartily, by the blessing of heaven, he shall have double his demand in full tale.

The porter was accordingly sent for: and being stripped to the skin, two grooms were directed to lay on with all their might, till he had fairly received what he was so well entitled to. The marquis then ordered his steward to pay the fisherman twenty sequins; desiring him to call annually for the
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the like sum, as a recompence for the friendly service he had done him.

THE BROTHER AND SISTER.

A GENTLEMAN had two children, the one a daughter, that was very plain in her person; the other a boy that was a great beauty.—As they were at play together one day, they saw their faces in a looking-glass that stood in their mother's chair; upon which the boy seeing his beauty, was so charmed with it, that he extolled it mightily to his sister, who took these praises of his beauty, as so many reflections on her disagreeableness. She went to her father, acquainted him with the affair, and made very great complaints of her brother's rudeness to her. Upon this, the old prudent gentleman, instead of being angry, took them upon his knees, and embracing both with the greatest tenderness, gave them this excellent advice. I would have you both look at yourselves in the glass every day; you my son, that you may be reminded never to dishonour the beauty of your face by the deformity of your actions; and you, my daughter, that you may take care to hide the defect of beauty in your

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person,

person, by the superior lustre of a virtuous and amiable conduct.

ANECDOTE
of
DOCTOR FRANKLIN.

THE late Doctor Franklin, in the early part of his life, followed the business of a printer, and had occasion to travel from Philadelphia to Boston. In his journey he stopped at one of their inns. the landlord of which possessed the true disposition of his countrymen, which is, to be inquisitive even to impertinence into the business of every stranger.—The Doctor, after the fatigue of the day's travel, had sat himself down to supper, when his landlord began to torment him with questions. The doctor well knew the dispositions of these people; he apprehended, that, after having answered his questions, others would come in and go over the same ground, so he was determined to stop him. Have you a wife, landlord? Yes, Sir.—Pray let me see her. Madam was introduced with much form. How many children have you? Four, Sir. I should be happy to see them.—The children were sought, and introduced.
How

How many servants have you? Two, Sir, a man and a woman.—Pray fetch them. When they came, the doctor asked if there were any one else in the house; and being answered in the negative, addressed himself to them with much solemnity: My good friends, I sent for you here to give you an account of myself; my name is Benjamin Franklin; I am a printer, of ——— years of age; reside at Philadelphia, and am now going on business from thence to Boston. I sent for you all, that, if you wish for any further particulars, you may ask, and I will inform you; which done, I flatter myself you will permit me to eat my supper in peace.

PLUTARCH.

PLUTARCH relates a story of one Belfus, who having murdered his father, was so haunted by a guilty conscience, that he thought the swallows, when they chattered, were saying, “Belfus has killed his father;” whereupon being unable to bear the horror of mind occasioned by his guilt, he confessed the fact, and received condign punishment.

HENRY OF MONMOUTH.

HENRY of Monmouth, afterwards Henry V. was seduced by a set of minions, who endeavoured to endear themselves to him, by administering to his pleasures; they succeeded so far as to lead him into some excesses, and to be the occasion of his failing in the duty and reverence he owed his father; but his good sense, and natural sweetness of disposition, brought him back into the paths of virtue and honour. He was heartily ashamed and concerned that he had ever given the least cause of uneasiness to his father, who had so true and tender an affection for him; and never rested, till he had prostrated himself before him, and obtained pardon and forgiveness. The King was at last reconciled to him, and immediately restored him to his favour. This prince afterwards became the darling of the people, and the terror of his enemies.

ECONOMY AND BENEVOLENCE.

WHEN a collection was made to build the hospital of Bedlam, those who were employed to gather the money, came to a small house,

house, the door of which was half open; and from the entry they overheard an old man scolding the servant maid, who, having made use of a match in kindling the fire, had afterwards indiscreetly thrown it away, without reflecting, that the match having still the other extremity dipped in sulphur, might have been of further service. After diverting themselves awhile with the dispute, they knocked, and presented themselves before the old gentleman. As soon as they had told him the cause of their coming, he went into a closet, from whence he brought four hundred guineas, and reckoning the money in their presence, he put it into their bag. The collectors being astonished at this generosity, and testifying their surprize, told the old fellow what they had heard. Gentlemen, said he, your surprize is occasioned by a thing of little consequence.—I keep house, and save and spend money my own way; the one furnishes me with the means of doing the other, and both equally gratify my inclination. With regard to donations, always expect most from prudent people, who keep their own accounts.

When he had thus spoken, he turned them out of the house without further ceremony, and shut the door.

ANEC-

ANECDOTE
OF
A PHYSICIAN.

A PHYSICIAN, who lived in London, visited a lady who lived in Chelsea. After continuing his visits for some time, the lady expressed an apprehension, that it might be inconvenient for him to come so far on her account. Oh! madam, replied the Doctor, I have another patient in this neighbourhood, and by that means, you know, *I kill two birds with one stone.*

HYMN
TO
HUMANITY.

PARENT of virtue, if thine ear
Attend not now to sorrow's cry;
If now the pity-streaming tear
Should haply on thy cheek be dry;
Indulge my votive strain, O sweet Humanity!

Come, ever welcome to my breast!
A tender, but a chearful guest.

Nor

Nor always in the gloomy cell
Of life-consuming sorrow dwell;
For sorrow, long indulg'd and flow,
Is to Humanity a foe;
And grief, that makes the heart a prey,
Wears sensibility away.
Then comes, sweet nymph! instead of thee,
The gloomy fiend, Stupidity.

O may that fiend be banish'd far,
Though passions hold eternal war!
Nor ever let me cease to know
The pulse that throbs at joy or woe:
Not let my vacant cheeks be dry,
When sorrow fills a brother's eye;
Nor may that tear that frequent flows
From private or from social woes,
E'er make this pleasing sense depart.—
Ye cares, O harden not my heart!

If the fair star of Fortune smile,
Let not its flattering power beguile,
Nor, borne along the fav'ring tide,
My full sails swell with bloating pride.
Let me from wealth but hope content,
Remembering still it was but lent;
To modest merit spread my store,
Unbar my hospitable door;

Nor

Nor feed, for pomp, an idle train;
While want unpitied pines in vain:

If Heaven, in every purpose wise;
The envied lot of wealth denies;
If doom'd to drag life's painful load
Thro' Poverty's uneven road,
And, for the due bread of the day,
Destin'd to toil as well as pray;
To thee, Humanity, still true,
I'll wish the good I cannot do;
And give the wretch that passes by,
A soothing word—a tear—a sigh.

Howe'er exalted, or depressed,
Be ever mine the feeling breast,
From me remove the stagnant mind
Of languid indolence, reclin'd;
The soul that one long sabbath keeps,
And through the sun's whole circle sleeps;
Dull peace, that dwells in Folly's eye,
And self-attending Vanity,
Alike, the foolish, and the vain,
Are strangers to the sense humane.

O for that sympathetic glow
Which taught the holy tear to flow,

When

When the prophetic eye survey'd
Sion in future ashes laid!
Or, rais'd to heaven, implor'd the bread
That thousands in the desert fed!
Or, when the heart o'er friendship's grave,
Sigh'd, and forgot its power to save!
O for that sympathetic glow
Which taught the holy tear to flow!

It comes; it fills my labouring breast;
I feel my beating heart oppress'd.
Oh! hear that lonely widow's wail!
See her dim eye! her aspect pale!
To heaven she turns in deep despair;
Her infants wonder at her prayer,
And mingling tears they know not why,
Lift up their little hands and cry.
O God! their moving sorrow see!
Support them, sweet Humanity!

Life, fill'd with Grief's distressful train,
For ever asks the tear humane.
Behold in yon unconscious grove,
The victims of ill-fated love!
Heard you that agonizing throe?
Sure this is not romantic woe!
The golden day of joy is o'er;
And now they part—to meet no more.

camp by means of additional intrenchments, which he had thrown up during this interval.

On Monday morning, (Sept. 19, 1356) the French army appeared in order of battle, and Edward drew up his small force in three divisions, disposed in a close, compact manner, his front being defended with hedges and ditches, and his flanks, on one side by a morass, on the other by a mountain. The van, under the command of the Earl of Warwick, was posted on the declivity of a hill. The Earls of Salisbury and Suffolk headed the rear; and Edward's station was at the end of the lane, commanding the main body.—Three hundred men at arms, and as many archers, were detached under John de Greille Captal de Buche, to lie in ambush at the bottom of the mountain, in order to attack the enemy in rear, during the heat of the action.

The enemy began the action with great bravery, but met with so warm a reception from the English archers, who lined the hedges, that about one half of them were cut to pieces by Lord Audley, before they reached the front of the main body of the English army: the bodies slain, and the horses, greatly embarrassed the French Marshals, Clermont and Andrehan. Clermont, in advancing

being granted, he waited upon the Prince of Wales, who, conscious of his critical situation, agreed to accept of such terms as were honourable for himself and his country.

Upon the Cardinal's return with this answer, John sent his troops back into quarters, and the Nuncio was employed the whole day in endeavouring to adjust the preliminaries.

Edward agreed to restore all the places and prisoners he had taken during that campaign, and to a cessation of arms for seven years, on being permitted to retire, without molestation, to Bourdeaux. This condition was refused on the part of John, who insisted upon Edward's surrendering himself prisoner, with an hundred knights; and the remainder of the English army should, on that condition, be permitted to retire unmolested. The Prince nobly rejected the proposal, saying, "that he and his knights should never be taken but in battle; and that he would rather lose his life than agree to such a proposal."

Here the negotiation terminated, and both armies now prepared for battle. The Prince had, indeed, gained some advantage from this procrastination, having considerably defended his

doubtful, until Gauchet de Briene, Duke of Athenes, and Constable of France, fell; upon which his brigade gave way, and victory ensued on the English side.

Edward meeting with the German cavalry, routed them at the first attack; in which action the Count of Sarbruck was slain, and the Count of Nassau wounded.

John, accompanied by his son Philip, strenuously endeavoured to rally his scattered forces, and, by his own example, animate their spirits to return to their charge. He dismounted, and personally fought with great bravery, till he found himself entirely deserted; when Dennis de Mothec, a knight of Artois, who had formerly served under him, persuading him to surrender, without further risking his personal safety, he requested to see his cousin Edward; but the Prince being at that time in a distant part of the field, he threw down his gauntlet, to signify his surrender to Mothec. In the interim, a party of English, and one of Gascons, arriving, deprived Mothec of his royal prisoner.

To terminate a dispute which ensued, the Earl of Warwick, and Reginald Lord Cobham, interposed,

posed, and conducted John to the Prince of Wales, who had retired to his pavilion.

Edward, upon this occasion, displayed great heroism and virtue; he received John in a most tender and respectful manner; he consoled him upon his misfortunes, claiming little merit to himself from the victory, and ascribing it more to chance than great generalship. He told the king, that his conduct on that day, though unfortunate, would hand him down to posterity as a great general, and an intrepid hero, and that his conquerors knew how to estimate his virtues, and pity his misfortunes. He added, that his esteem and affection for the Royal Family of France, was unbounded: and the more so, perhaps, as he had the honour of being related to them; at the same time pledging himself to exert all his influence with his royal father to procure an honourable and advantageous peace for both kingdoms.

Edward carried his politeness so far as to wait upon John to supper, and could not be prevailed upon to be seated, notwithstanding the pressing importunities of King John, who supported his misfortunes with true heroism and magnanimity of soul, declaring, that as it was his fate to be a
captive,

captive, it was his good fortune, at least, to be the prisoner of the most generous and amiable prince in the world.

Edward's noble prisoners were fascinated at this god-like behaviour of the victor, and seemed to consider him as a superior class of beings to themselves, and even to their prince.

A SINGULAR
INSTANCE OF GENEROSITY.

THE late Duke of Montague was remarkable for those achievements of wit and humour, which he conducted with a dexterity and address peculiar to himself. The following well authenticated story, will serve to shew the manner in which this great man exercised his benevolent disposition, and at the same time will, I hope, afford entertainment to every reader.

Soon after the conclusion of the peace before last, the Duke had observed that a middle-aged man, in something like a military dress, of which the lace was much tarnished, and the cloth worn thread-bare, appeared at a certain hour in the Park, walking to and fro the Mall with a kind of
mournful

mournful solemnity, and ruminating by himself on one of the benches, without taking any more notice of the gay crowd that was moving before him, than of so many emmets on an ant-hill, or atoms dancing in the sun. This man the Duke singled out for a frolic. He began, therefore, by making some enquiry concerning him, and soon learnt that he was an unfortunate creature, who, having laid out his whole stock in the purchase of a commission, had behaved with great bravery in the war, in hopes of preferment; but at the conclusion of the peace had been reduced to starve upon half-pay.

This the Duke thought a favourable circumstance for his purpose; but he learnt upon further enquiry, that the Captain having a wife and three children, had been obliged to send them down into Yorkshire, whither he regularly transmitted them one moiety of his half-pay, which could not subsist them nearer the metropolis, and reserved the other moiety to keep himself upon the spot, where alone he could hope for an opportunity of obtaining a more advantageous situation.

These particulars afforded a new scope for the Duke's genius, and he immediately began his operations. After some time, when every thing

had been prepared. he watched an opportunity, as the Captain was sitting alone, to send his gentleman to him with his compliments, and an invitation to dinner the next day.

The Duke having placed himself at a convenient distance saw his messenger approach without being perceived. and begin to speak without being heard; he beheld his intended guest start from his reverie, like a man frightened out of a dream, and gaze, with a look of wonder and perplexity, at the person that accosted him, without seeming to comprehend what he said, or to believe his senses, when the message was repeated to him, till he did. In short, the Duke saw, with infinite satisfaction, all that could be expected in the looks, behaviour, and attitude, of a man addressed in so abrupt and sudden a manner; and as the sport depended upon the Captain's sensibility, he discovered so much of that quality on striking the first stroke, that he promised himself success beyond his former hopes; he was told, however, that the Captain returned thanks for the honour intended him, and would wait upon his Grace at the time appointed.

When he came, the Duke received him with particular marks of civility, and taking him aside,
with

with an air of secrecy and importance, told him, that he had desired the favour of his company to dine, chiefly on account of a lady who had long had a particular regard for him, and had expressed a great desire to be in his company, which her situation made it impossible for her to accomplish without the assistance of a friend; that having learnt these particulars by accident, he had taken the liberty to bring them together, and added, that he thought such an act of civility would be no imputation upon his honour.

During this discourse, the Duke enjoyed the profound astonishment, and various changes of confusion, that were evident in the Captain's face, who, after he had a little recovered himself, began a speech with great solemnity, in which the Duke perceiving he was labouring to insinuate, in the best manner he could, that he doubted whether he was not imposed upon, and whether he ought not to resent it; the Duke laid his hand upon his breast, and swore that he told him no more than what he had good evidence to believe was true.

When word was brought that dinner was served, the Captain entered the dining-room with great curiosity and wonder; but his astonishment was unspeakably increased, when he saw at the table

his own wife and children. The Duke had begun his frolic by sending for them out of Yorkshire, and had as much, if not more, astonished the lady, than he had her husband, to whom he took care she should have no opportunity of sending a letter.

It is much more easy to conceive than describe a meeting so sudden, unexpected, and extraordinary: it is sufficient to say. it gave the Duke a heart-felt satisfaction, that is known only to generous minds. He at length got his guest quietly seated at the table, and persuaded them to partake, without thinking of yesterday or the morrow.

Soon after dinner, a lawyer was ushered into the room, who pulled out a deed for the Duke to sign, which he read aloud, the Duke first apologizing for the interruption.

To complete the adventure and astonishment of the Captain and his wife, the deed turned out to be a settlement, which the Duke had made, of a genteel sufficiency for them, during their lives. The Duke having gravely heard it read, without appearing to take notice of the emotion of his guest, signed and sealed the instrument, and delivered

livered it to the Captain, d firing him to accept it, without compliments; for, says he, " I assure you, it is the last thing I would have done, if I had thought I could have employed my money, or time, more to my satisfaction; any other way."

GOOD TEMPER,

ITS EFFECTS AND UTILITY.

A GOOD-natured man, whatever faults he may have, they will, for the most part, be treated with lenity; he will generally find an advocate in every human heart;—his errors will be lamented, rather than abhorred; and his virtues will be viewed in the fairest point of light;—his good humour, without the help of great talents or acquirements, will make his company preferable to that of the most brilliant genius, in whom this quality is wanting.—but with it, such a brightness will be added to their lustre, that all the world will envy and admire, whilst his associates will almost adore, and labour to imitate him.—In short, it is almost impossible that we can be sincerely beloved by any body, without this engaging property, whatever other excellencies we may possess;—but with it, we shall scarcely fail of finding some friends and favourers, even though we should

should be destitute of almost every other advantage. It is true, we are not at all equally happy in our dispositions; but human virtue consists in cherishing and cultivating every good inclination, and in checking and subduing every propensity to evil.

If a man had been born with a bad temper, it might have been made a good one, at least with regard to its outward effects, by education, reason, and principle; and though he is so happy as to have a good one while young, he must not suppose it will always continue so, if he neglects to maintain a proper command over it. Power, sickness, disappointments, or worldly cares may corrupt, or embitter the finest disposition, if they are not counteracted by reason and religion.—Hence these should be ever exerted in the exigencies of life—they will teach us a becoming submission under all the accidents of our mortal state, with which it is so variously chequered;—divest calamity of its severest sting,—make our enemies ashamed of their persecuting spirit,—and cause us to smile even in the midst of misfortune.

By good temper is not meant an insensible indifference to injuries,—and a total forbearance from manly resentment.—There is a noble and
generous

generous kind of anger, a proper and necessary part of our nature, which has nothing in it sinful or degrading.—We are not to be dead to this,—for the person who feels not an injury, must be incapable of being properly affected by benefits. With those who treat us ill without provocation, we ought to maintain our own dignity—but whilst we shew a sense of their improper behaviour, we must preserve calmness, and even good breeding, and thereby convince them of the impotence, as well as injustice of their malice.

Generous anger does not preclude esteem for whatever is really estimable, nor does it destroy good-will to the person of its object, or authorize any impeachment to rest on the goodness of our dispositions: It even inspires the desire of overcoming our enemy by benefits, and wishes to inflict no other punishment than the regret of having injured one who deserved his kindness: It is always placable, and ready to be reconciled, as soon as the offender is convinced of his error; nor can any subsequent injury provoke it to recur to past disobligations, which had been once forgiven.

The consciousness of injured innocence naturally produces dignity, and usually prevents anger;
but

but if tempered with the calmness of a quiet spirit, it ever rises superior to the oppressive hand of insolence and cruelty.

ANECDOTE
OF
THE DUKE OF OSSUNA.

THE Duke of Ossuna, Viceroy of Naples, passing by Barcelona, and having got leave to release some slaves, he went aboard the Cape galley, and, passing through the crew of slaves, he asked divers of them what their offences were? Every one excused himself upon several pretences; one saying that he was put in out of malice, another by bribery of the judge; but all of them unjustly. Among the rest, there was one sturdy little black man; and the Duke asking him what he was in for, "My Lord," said he, "I cannot deny but I am justly put in here; for I wanted money, and so took a purse hard by Taragona, to keep me from starving."

The Duke, with a little staff he had in his hand, gave him two or three blows on the shoulder, saying, "You rogue, what do you do amongst so many

many honest, innocent men? Get you out of their company." So he was freed, and the rest remained still to tug at the oar.

ESSAY ON PRIDE.

PRIDE is an inordinate self-esteem, which expresses itself in an insolent and supercilious treatment of others: and wherever it is found, whether in creatures of a higher or lower rank in the scale of beings, deserves, and always meets with, neglect and contempt. In man, who is a dependent, a frail, and an ignorant being, it is superlatively ridiculous; and yet, perhaps, there is scarcely a man in the world who is wholly free from it. It steals insensibly upon us, and grows stronger and stronger continually in many minds, without being perceived. Its disguises are innumerable, and infinitely various, and wonderful are the ways in which it discovers itself.

Modesty and humility are nearly allied to merit, and pride and insolence indubitable signs of ignorance and folly. The knowledge of ourselves is the best preservative against this most contemptible passion; for when we consider our entire and absolute dependence upon our Maker,

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and our littleness and insignificancy, when compared with celestial and angelic beings, we must acknowledge that we have abundant cause for humility, but none for pride.

Newton, Locke, and Boyle, who were, perhaps, the sublimest geniuses the world ever saw, were remarkable for an uncommon diffidence and humility. The great Mr. Addison also, it is well known, was remarkable for humility, and an excessive bashfulness. And if such men as these, who raised the human nature to the highest dignity and perfection to which it was ever raised by any, except the Messiah, were not proud; what can people in general, who pass through life unnoticed, except by a few of their relations and neighbours, and without doing or writing any thing worthy of being handed down to posterity; who are frequently not useless, but pernicious members of society, have to be proud of.

It is very common to see persons in the lowest circumstances indulging pride to a very extravagant degree; and in a thousand little circumstances, discovering a consciousness of an imagined superiority to their neighbours, in similar situations. The inordinate desire which many in those inferior stations have to make what they call a
figure

figure in the world, which in such situations is the very height of absurdity, and which can proceed from nothing but pride, is too remarkable a characteristic of the present age to be overlooked.

It is easy to perceive, that an almost universal emulation has taken place among tradesmen and mechanics, of imitating their superiors in rank and fortune, in dress, in their manner of living, and in behaviour; in the room of that plainness and simplicity for which they were formerly remarkable. How many do we see actuated by so imprudent a pride, as to put themselves to the greatest inconveniences, for the sake of making an appearance which their circumstances will not support? Instead of taking pleasure in bringing up their families in a decent and creditable manner, their children are educated in idleness and luxury, and are scarcely taught any thing but how to shine at a ball, and to appear with éclat at places of public entertainment. They are frequently incapable of doing any thing towards their own maintenance, though their fortunes are inconsiderable: and if adverse fortune brings their parents to poverty, they are rendered miserable and indigent for the rest of their lives, in consequence of the ill-directed pride of their parents.

How absurd and irrational is such a conduct! How imprudent and wicked! and yet this is not unfrequently the case with those who are above being thought nothing better than humble tradesmen, or honest mechanics.

Of all the different species of pride, this seems big with the most enormous mischief; and its evil effects have been abundantly seen in the distress and misery to which it often brings those who are actuated by it. It is certain, that by far the greatest part of our numerous bankruptcies have been occasioned by such a conduct.

Beauty, as it is an accidental, so it is also a very transient advantage. For a few years it may engage the attention and regard of the youthful and inconsiderate part of mankind; but its flutter will be short, and its reign soon over. The woman who is admired chiefly for her personal loveliness, cannot possibly be long the subject of admiration. Age will come quickly upon her; and she having been only a beautiful woman, will be miserable in consequence of being unnoticed and disregarded.

To be proud of beauty, is to discover a consciousness of the want of more durable accomplishments; and the woman who is so, tacitly owns that

that she is only like a fine picture, all fair and pleasing to the eye, but possessed of no qualities calculated to please those who look farther than the outside,

A proud woman is an odious sight : even beauty will not make up for the want of humility and politeness. Many instances there have been of women, whose pride has prevented their beauty from being admired ; whose insolence has deprived them of their most obsequious servants ; while other women, who, though not handsome, were more agreeable, and less haughty, have, in consequence of these valuable qualities, become the general objects of admiration.

We are so much inferior to many of the brute creation in strength and agility of body, that, to be proud of these advantages, is a proof of a narrow and mean soul. And, indeed, most of those who have been remarkable for these qualities, especially the former, have been also distinguished for low and grovelling souls. As they are merely animal qualifications, it is beneath a rational and immortal creature to value himself upon them.— A single fit of sickness may deprive us of both, and render us more infirm and weak than any of those who at present are not equal to us in respect
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to them; and the wife Solomon has long ago told us, that wisdom is better than strength.

The uncertain and transient nature of all that we possess, is an unanswerable reason for humility. Ought he to be proud, who may be deprived of all the little advantages in which he prides himself, in a moment, by ten thousand accidents, to which he is continually liable?

The utmost extent of man's knowledge, is to know that he knows nothing. Can he be proud, who knows that the highest degrees of fortune, of ancestry, of personal accomplishments, and of knowledge of the sciences, of which he can be either possessed, or to which he can attain, are as nothing, and vanity in the sight of the Supreme Being? Even knowledge, which, of all the others, we can with the greatest propriety call our own, is a qualification which we ought not to be proud of; because the highest perfection in it, to which we can reach, is contemptible, when compared with the knowledge of Angels and Seraphs; and appears still more so, when we reflect on the amazing and infinite knowledge of the parent of the world. When we reflect also, that none of these accomplishments can secure us from being laid in the silent grave, and there slumber-
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ing, unnoticed, and undistinguished; nor from becoming food for the worms.

View then, O man! the narrow boundaries of thy faculties and powers, and be humble! Remember that thou art as much inferior to the angels, as thou art better than the brutes. Remember that God, and not thee, made the difference.

It appears very plainly, then, to be equally the duty and interest of all to put away all pride and haughtiness; and to remember, that all pride, whether in man or woman, is absurd, disgusting, and contemptible.

It is to be wished, that such considerations as these might effectually engage us to extirpate every secret spark of pride, which any inconsiderable advantages which nature or accident may have given us, are apt to excite in us; and to persuade us to make pride subservient to the noblest of all purposes, the raising in us a fervent desire of being wiser and better than our neighbours: of attaining to higher degrees of moral rectitude, of piety and devotion, than the generality of our fellow-creatures. Always to be too proud to do either a mean, a foolish, or a wicked action; and constantly to endeavour to acquire
true

true dignity, by being as useful members of society as possibly we can, and ever to act with propriety and virtue in every relation and circumstance of life.

By these honourable methods we may be sure of gaining the friendship and esteem of all the worthy and the virtuous of our own species; and also of being approved and rewarded by the greatest and best of all Beings, whose favour is better than life, and in whose presence there are everlasting and unspeakable pleasures.

GELALEDIN OF BASSORA.

IN the time when Bassora was considered as the School of Asia, and flourished by the reputation of its professors and the confluence of its students, among the pupils that listened round the chair of Albumazor, was Gelaleddin, a native of Tauris in Persia, a young man amiable in his manners and beautiful in his form, of boundless curiosity, incessant diligence, and irresistible genius, of quick apprehension and tenacious memory, accurate without narrowness, and eager for novelty without inconstancy.

No

No sooner did Gelaleddin appear at Bassora, than his virtues and abilities raised him to distinction. He passed from class to class, rather admired than envied by those whom the rapidity of his progress left behind; he was consulted by his fellow-students as an oraculous guide, and admitted as a competent auditor to the conferences of the Sages.

After a few years, having passed through all the exercises of probation, Gelaleddin was invited to a Professor's seat, and entreated to increase the splendour of Bassora. Gelaleddin affected to deliberate on the proposal, with which, before he considered it, he resolved to comply; and next morning retired to a garden planted for the recreation of the students, and, entering a solitary walk, began to meditate on his future life.

If I am thus eminent, said he, in the regions of literature, I shall be yet more conspicuous in any other place: If I should now devote myself to study and retirement, I must pass my life in silence, unacquainted with the delights of wealth, the influence of power, the pomp of greatness, and the charms of elegance, with all that man envies and desires, with all that keeps the world in motion, by the hope of gaining or the fear of losing

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it.—I will therefore depart to Tauris, where the Persian Monarch resides in all the splendour of absolute dominion; my reputation will fly before me, my arrival will be congratulated by my kinsmen and my friends: I shall see the eyes of those who predicted my greatness sparkling with exultation, and the faces of those that once despised me clouded with envy, or counterfeiting kindness by artificial smiles. I will shew my wisdom by my discourse, and my moderation by my silence; I will instruct the modest with easy gentleness, and repress the ostentatious by seasonable superciliousness. My apartments will be crowded by the inquisitive and the vain, by those that honour, and those that rival me; my name will soon reach the Court; I shall stand before the throne of the Emperor; the Judges of the Law will confess my wisdom; and the Nobles will contend to heap gifts upon me. If I shall find that my merit, like that of others, excites malignity, or feel myself tottering on the seat of elevation, I may at last retire to academical obscurity, and become, in my lowest state, a Professor of Bassora.

Having thus settled his determination, he declared to his friends his design of visiting Tauris, and saw, with more pleasure than he ventured to express, the regret with which he was dismissed.

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He could not bear to delay the honours to which he was destined; and therefore hastened away, and in a short time entered the capital of Persia. He was immediately immersed in the crowd, and passed unobserved to his father's house. He entered, and was received, though not unkindly, yet without any excess of fondness or exclamations of rapture. His father had, in his absence, suffered many losses; and Gelaeddin was considered as an additional burthen to a falling family.

When he recovered from his surprize, he began to display his acquisitions, and practised all the arts of narration and disquisition; but the poor have no leisure to be pleased with eloquence; they heard his arguments without reflection, and his pleasantries without a smile. He then applied himself singly to his brothers and sisters, but found them all chained down by invariable attention to their own fortunes, and insensible of any other excellence than that which could bring some remedy for indigence.

It was now known in the neighbourhood, that Gelaeddin was returned, and he sat for some days in expectation that the learned would visit him for consultation, or the great for entertainment.— But who will be pleased or instructed in the man-

sions of poverty? He then frequented places of public resort, and endeavoured to attract notice by the copiousness of his talk. The sprightly were silenced, and went away to censure in some other place his arrogance and his pedantry; and the dull listened quietly for awhile, and then wondered why any man should take pains to obtain so much knowledge, which would never do him good.

He next solicited the Visiers for employment, not doubting but his service would be eagerly accepted. He was told by one, that there was no vacancy in his office; by another, that his merit was above any patronage but that of the Emperor; by a third, that he would not forget him; and by the Chief Visier, that he did not think literature of any great use in public business. He was sometimes admitted to their tables, where he exerted his wit and diffused his knowledge; but he observed, that where, by endeavour or accident, he had remarkably excelled, he was seldom invited a second time.

He now returned to Bassora, wearied and disgusted, but confident of resuming his former rank, and revelling again in satiety of praise. But he who had been neglected at Tauris was not much regarded

regarded at Bassora; he was considered as a fugitive, who returned only because he could live in no other place; his companions found that they had formerly over-rated his abilities; and he lived long without notice or esteem.

ORTOGRUL OF BASRA.

AS Ortogrul of Basra was one day wandering along the streets of Bagdat, musing on the varieties of merchandize which the shops offered to his view, and observing the different occupations which busied the multitudes on every side, he was wakened from the tranquillity of meditation by a crowd that obstructed his passage. He raised his eyes, and saw the chief Visier, who, having returned from the Divan, was entering his palace.

Ortogrul mingled with the attendants, and being supposed to have some petition for the Visier, was permitted to enter. He surveyed the spaciousness of his apartments, admired the walls hung with golden tapestry, and the floors covered with filken carpets, and despised the simple neatness of his little habitation.

Surely,

violent." "Look round," said his father, "once again." Ortogrul looked, and perceived the channel of the torrent dry and dusty; but following the rivulet from the well, he traced it to a wide lake, which the supply, slow and constant, kept always full. He waked, and determined to grow rich by silent profit, and persevering industry.

Having sold his patrimony, he engaged in merchandize, and in twenty years purchased lands on which he raised a house, equal in sumptuousness to that of the Visier, to which he invited all the ministers of pleasure, expecting to enjoy all the felicity which he had imagined riches able to afford. Leisure soon made him weary of himself, and he longed to be persuaded that he was great and happy.—He was courteous and liberal; he gave all that approached him hopes of pleasing him, and all who should please him, hopes of being rewarded.—Every art of praise was tried, and every source of adulatory fiction was exhausted. Ortogrul heard his flatterers without delight, because he found himself unable to believe them.—His own heart told him its frailties; his own understanding reproached him with his faults.—"How long," said he, with a deep sigh, "have I been labouring in vain to amass wealth, which,
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at last, is useless! Let no man hereafter wish to be rich, who is already too wise to be flattered."

MARQUIS OF ANNANDALE.

ONE of his Ancestors being at the English Court, a plot was laid to take his life.— Receiving a pair of spurs from an unknown hand, he immediately understood the meaning of the present, and fled. It was from this incident the family took a spur for their crest, to which they added a wing as a mark of their activity.

FRATERNAL AFFECTION.

THE Emperor Augustus having taken Adiatrikes, a Prince of Cappadocia, together with his wife and children, in war, and led them to Rome in triumph, gave orders that the father and the elder of the brothers should be slain. The designed ministers of this execution were come to the place of confinement to this unhappy family, and there enquiring which of the brethren was the eldest, there arose a vehement and earnest contention betwixt the two young princes, each of them affirming himself to be the elder, that by

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his death he might preserve the life of the other. When they had long continued in this pious emulation, the mother, at last, not without difficulty, prevailed with her son Dyentus, that he would permit his younger brother to die in his stead; as hoping that by him she might most probably be sustained.

Augustus was at length certified of this great example of brotherly love, and not only lamented that act of his severity, but gave an honourable support to the mother and her surviving son, by some called Clitanus.

TRUTH, FALSHOOD, AND FICTION.

AN ALLEGORY.

IT is reported of the Persians, by an ancient writer, that the sum of their education consisted in teaching youth *to ride, to shoot with the bow, and to speak truth.*

The bow and the horse were easily mastered, but it would have been happy if we had been informed by what arts veracity was cultivated, and by what preservatives a Persian mind was secured against the temptations to falshood.

There

There are, indeed, in the present corruption of mankind, many incitements to forsake truth; the need of palliating our own faults, and the convenience of imposing on the ignorance or credulity of others, so frequently occur; so many immediate evils are to be avoided, and so many present gratifications obtained, by craft and delusion, that very few of those who are much entangled in life, have spirit and constancy sufficient to support them in the steady practice of open veracity.

In order that all men may be taught to speak truth, it is necessary that all likewise should learn to hear it; for no species of falshood is more frequent than flattery, to which the coward is betrayed by fear, the dependant by interest, and the friend by tenderness: Those who are neither servile nor timorous, are yet desirous to bestow pleasure; and while unjust demands of praise continue to be made, there will always be some whom hope, fear, or kindness, will dispose to pay them.

The guilt of falshood is very widely extended, and many whom their conscience can scarcely charge with stooping to a lie, have vitiated the morals of others by their vanity, and patronized the vice which they believe themselves to abhor.

Truth is, indeed, not often welcome for its own sake; it is generally unpleasing, because contrary to our wishes, and opposite to our practice; and as our attention naturally follows our interest, we hear unwillingly that we are afraid to know, and soon forget what we have no inclination to impress upon our memories.

For this reason many arts of instruction have been invented, by which the reluctance against truth may be overcome; and as physic is given to children in confections, precepts have been hidden under a thousand appearances, that mankind may be bribed by pleasure to escape destruction.

While the world was yet in its infancy, Truth came among mortals from above, and Falshood from below. Truth was the daughter of Jupiter and Wisdom; Falshood was the progeny of Folly impregnated by the wind. They advanced with equal confidence to seize the dominion of the new creation, and as their enmity and their force were well known to the celestials, all the eyes of heaven were turned upon the contest.

Truth seemed conscious of superior power and juster claim, and therefore came on towering and majestic,

majestic, unassisted and alone; Reason indeed always attended her, but appeared her follower, rather than companion.—Her march was slow and stately, but her motion was perpetually progressive, and when once she had grounded her foot, neither gods nor men could force her to retire.

Falshood always endeavoured to copy the mien and attitudes of Truth, and was very successful in the arts of mimicry. She was surrounded, animated, and supported by innumerable legions of appetites and passions; but, like other feeble commanders, was obliged often to receive law from her allies.—Her motions were sudden, irregular, and violent; for she had no steadiness nor constancy.—She often gained conquests by hasty incursions, which she never hoped to keep by her own strength, but maintained by the help of the passions, whom she generally found resolute and faithful.

It sometimes happened that the antagonists met in full opposition.—In these encounters, Falshood always invested her head with clouds, and commanded Fraud to place ambushes about her.—In her left hand she bore the shield of Impudence, and the quiver of Sophistry rattled on her shoulder. All the passions attended at her call; Vanity
clapped

clapped her wings before, and Obstinacy supported her behind. Thus guarded and assisted, she sometimes advanced against Truth, and sometimes waited the attack; but always endeavoured to skirmish at a distance, perpetually shifted her ground, and let fly her arrows in different directions; for she certainly found that her strength failed, whenever the eye of Truth darted full upon her.

Truth had the awful aspect, though not the thunder, of her father; and when the long continuance of the contest brought them near to one another, Falshood let the arms of Sophistry fall from her grasp, and holding up the shield of Impudence with both her hands, sheltered herself amongst the passions.

Truth, though she was often wounded, always recovered in a short time; but it was common for the slightest hurt, received of Falshood, to spread its malignity to the neighbouring parts, and to burst open again when it seemed to have been cured.

Falshood, in a short time, found by experience that her superiority consisted only in the celerity of her course, and the changes of her posture.—
She

She therefore ordered Suspicion to beat the ground before her, and avoided with great care to cross the way of Truth, who, as she never varied her point, but moved constantly upon the same line, was easily escaped by the oblique and desultory movements, the quick retreats and active doubles, which Falshood always practised, when the enemy began to raise terror by her approach.

By this procedure Falshood every hour incroached upon the world, and extended her empire through all climes and regions. Wherever she carried her victories, she left the Passions in full authority behind her; who were so well pleased with command, that they held out with great obstinacy when Truth came to seize their posts, and never failed to retard her progress, though they could not always stop it: They yielded at last with great reluctance, frequent rallies, and sullen submission; and always inclined to revolt when Truth ceased to awe them by her immediate presence.

Truth, who, when she first descended from the heavenly palaces, expected to have been received by universal acclamation, cherished with kindness, heard with obedience, and invited to spread her influence from province to province, now found,
that

that wherever she came, she must force her passage.—Every intellect was precluded by Prejudice, and every heart pre-occupied by Passion. She indeed advanced, but she advanced slowly; and often lost the conquests which she left behind her, by sudden insurrections of the Appetites, that shook off their allegiance, and ranged themselves again under the banner of her enemy.

Truth, however, did not grow weaker by the struggle, for her vigour was unconquerable; yet she was provoked to see herself thus baffled and impeded by an enemy, whom she looked on with contempt, and who had no advantage but such as she owed to inconstancy, weakness, and artifice. She therefore, in the anger of disappointment, called upon her father Jupiter to re-establish her in the skies, and leave mankind to the disorder and misery which they deserved, by submitting willingly to the usurpation of Falshood.

Jupiter compassionated the world too much to grant her request, yet was willing to ease her labours, and mitigate her vexation. He commanded her to consult the Muses by what methods she might obtain an easier reception, and reign without the toil of incessant war.—It was then discovered, that she obstructed her own progress

gress by the severity of her aspect, and the solemnity of her dictates; and that men would never willingly admit her, till they ceased to fear her, since by giving themselves up to Falshood they seldom made any sacrifice of their ease or pleasure, because she took the shape that was most engaging, and always suffered herself to be drest and painted by Desire.

The Muses wove, in the loom of Pallas, a loose and changeable robe, like that in which Falshood captivated her admirers; with this they invested Truth, and named her Fiction.—She now went out again to conquer with more success; for when she demanded entrance of the Passions, they often mistook her for Falshood, and delivered up their charge; but when she had once taken possession, she was soon disrobed by Reason, and shone out, in her original form, with native effulgence and resistless dignity.

A SUSPICIOUS MAN JUSTLY SUSPECTED.

SUSPICION, however necessary it may be to our safe passage through ways beset on all sides by fraud and malice, has been always con-

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sidered,

sidered, where it exceeds the common measures; as a token of depravity and corruption; and a Greek writer of sentences has laid down as a standing maxim, that *he who believes not another on his oath, knows himself to be perjured.*

We can form our opinions of that which we know not, only by placing it in comparison with something that we know: whoever therefore is over-run with suspicion, and detects artifice and stratagem in every proposal, must either have learned by experience or observation the wickedness of mankind, and been taught to avoid fraud by having often suffered or seen treachery, or he must derive his judgment from the consciousness of his own disposition, and impute to others the same inclinations, which he feels predominant in himself.

To learn caution by turning our eyes upon life, and observing the arts by which negligence is surprized, timidity overborne, and credulity amused, requires either great latitude of converse, and long acquaintance with business, or uncommon activity of vigilance, and acuteness of penetration. When therefore a young man, not distinguished by vigour of intellect, comes into the world full of scruples and diffidence; makes a bargain

gain with many provisional limitations; hesitates in his answer to a common question, lest more should be intended than he can immediately discover; has a long reach in detecting the projects of his acquaintance; considers every caress as an act of hypocrisy, and feels neither gratitude nor affection from the tenderness of his friends, because he believes no one to have any real tenderness but for himself; whatever expectations this early sagacity may raise of his future eminence or riches, I can seldom forbear to consider him as a wretch incapable of generosity or benevolence, as a villain early completed, beyond the need of common opportunities, and gradual temptations.

Upon men of this class instruction and admonition are generally thrown away, because they consider artifice and deceit as proofs of understanding; they are misled at the same time by the two great seducers of the world, vanity and interest, and not only look upon those who act with openness and confidence, as condemned by their principles to obscurity and want, but as contemptible for narrowness of comprehension, shortness of views, and slowness of contrivance.

The world has been long amused with the mention of policy in public transactions, and of art in

private affairs; they have been considered as the effects of great qualities, and as unattainable by men of the common level; yet I have not found many performances either of art or policy, that required such stupendous efforts of intellect, or might not have been effected by falsehood and impudence, without the assistance of any other powers. To profess what he does not mean, to promise what he cannot perform, to flatter ambition with prospects of promotion, and misery with hopes of relief, to soothe pride with appearances of submission, and appease enmity by blandishments and bribes, can surely imply nothing more or greater than a mind devoted wholly to its own purposes, a face that cannot blush, and a heart that cannot feel.

These practices are so mean and base, that he who finds in himself no tendency to use them, cannot easily believe that they are considered by others with less detestation; he therefore suffers himself to slumber in false security, and becomes a prey to those who applaud their own subtilty, because they know how to steal upon his sleep, and exult in the success which they could never have obtained, had they not attempted a man better than themselves, who was hindered from obviating their stratagems, not by folly, but by innocence.

Suspicion

Suspicion is, indeed, a temper so uneasy and restless, that it is very justly appointed the concomitant of guilt. It is said, that no torture is equal to the inhibition of sleep long continued; a pain, to which the state of that man bears a very exact analogy, who dares never give rest to his vigilance and circumspection, but considers himself as surrounded by secret foes and fears to entrust his children or his friend with the secret that throbs in his breast, and the anxiety that breaks into his face.—To avoid, at this expence, those evils to which easiness and friendship might have exposed him, is surely to buy safety at too dear a rate, and, in the language of the Roman satirist, to save life by losing all for which a wise man would live.

When in the diet of the German empire, as Camerarius relates, the princes were once displaying their felicity, and each boasting the advantages of his own dominions, one who possessed a country not remarkable for the grandeur of its cities, or the fertility of its soil, rose to speak, and the rest listened between pity and contempt, till he declared, in honour of his territories, that he could travel through them without a guard, and if he was weary, sleep in safety upon the lap of the first man whom he should meet; a commendation
which

which would have been ill exchanged for the boast of palaces, pastures, or streams.

Suspicion is not less an enemy to virtue than to happiness; he that is already corrupt is naturally suspicious, and he that becomes suspicious will quickly be corrupt.—It is too common for us to learn the frauds by which ourselves have suffered; men who are once persuaded that deceit will be employed against them, sometimes think the same arts justified by the necessity of defence. Even they whose virtue is too well established to give way to example, or be shaken by sophistry, must yet feel their love of mankind diminished with their esteem, and grow less zealous for the happiness of those by whom they imagine their own happiness endangered.

Thus we find old age, upon which suspicion has been strongly impressed by long intercourse with the world, inflexible and severe, not easily softened by submission, melted by complaint, or subdued by supplication.—Frequent experience of counterfeited miseries and dissembled virtue, in time overcomes that disposition to tenderness and sympathy, which is so powerful in our younger years, and they that happen to petition the old for compassion or assistance, are doomed to languish

guish without regard, and suffer for the crimes of men who have formerly been found undeserving or ungrateful.

Historians are certainly chargeable with the depravation of mankind, when they relate without censure those stratagems of war by which the virtues of an enemy are engaged to his destruction. A ship comes before a port, weather beaten and shattered, and the crew implore the liberty of repairing their breaches, supplying themselves with necessaries, or burying their dead.—The humanity of the inhabitants inclines them to consent, the strangers enter the town with weapons concealed, fall suddenly upon their benefactors, destroy those that make resistance, and become masters of the place; they return home rich with plunder, and their success is recorded to encourage imitation.

But surely war has its laws, and ought to be conducted with some regard to the universal interest of man. Those may justly be pursued as enemies to the community of nature, who suffer hostility to vacate the unalterable laws of right, and pursue their private advantage by means which, if once established, must destroy kindness, cut off from every

every man all hopes of assistance from another, and fill the world with perpetual suspicion, and implacable malevolence. Whatever is thus gained ought to be restored, and those who have conquered by such treachery may be justly denied the protection of their native country.

Whoever commits a fraud is guilty not only of the particular injury to him whom he deceives, but of the diminution of that confidence which constitutes not only the ease but the existence of society.—He that suffers by imposture has too often his virtues more impaired than his fortune. But as it is necessary not to invite robbery by supineness, so it is our duty not to suppress tenderness by suspicion; it is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.

ANECDOTE

OF

JOHN ELWES, Esq.

A Son of Mr. Elwes having paid his addresses to a niece of Dr. Noel, of Oxford, who, of course, thought it proper to wait upon old Mr. Elwes,

Elwes, to apprise him of the circumstance, and to ask his consent.—Old Mr. Elwes had not the least objection.—Doctor Noel was very happy to hear it, as a marriage betwixt the young people might be productive of happiness to both. Old Mr. Elwes had not the least objection to any body marrying whatever. “This ready acquiescence is so obliging!” said the Doctor—“but, doubtless, you feel for the mutual wishes of the parties.”—“I dare say I do,” replied the old gentleman.—“Then, Sir,” said Doctor Noel, “you have no objection to an immediate union? you see I talk freely on the subject.” Old Mr. Elwes had no objection to any thing. “Now then, Sir,” observed Doctor Noel, “we have only one thing to settle; and you are so kind, there can be no difficulty about the matter; as I shall behave liberally to my niece—What do you mean to give your son?”—“*Give!*” said old Elwes, “sure I did not say any thing about *giving*; but if you wish *it* so much, I will *give my consent*.”

The word *give* having stuck in the throat of the Elwes family for two generations,—the transaction ended altogether.

That the above anecdote is literally a fact, Doctor Noel can testify, who that day discovered

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there

there was more than *one short word* in the English language, to which there is no reply.

ANECDOTE
OF
A COUNTRY CURATE.

A Clergyman being one Friday in Lent to examine his young Catechumens, and the bell tolling for prayers, he was obliged to leave a game of *All-Fours* unfinished, in which he had the advantage; but told his antagonist, he would soon dispatch his audience, and see him out.—Now for fear any tricks should be played with his cards in his absence, he put them in his cassock; and asking one of the children how many commandments there were, which the boy not readily answering, by accident one of the cards dropped out of his sleeve.—He had the presence of mind to bid the boy take it up, and tell him what card it was, which he readily did: When turning to the parents of the child, said, “Are you not ashamed to pay such little regard to the eternal welfare of your children, as not to teach them their commandments? I suspected your neglect, and brought this card with me, to detect your
immo-

immorality, in teaching your children to know their cards before their commandments."

TITUS ANTONIUS.

TITUS ANTONIUS, a citizen of Rome, was so well beloved by his fellow-citizens, as well as his relations, on account of his many virtuous actions, that they strove who should give the greatest proof of their affection for him, and numbers of the most wealthy of them left him considerable legacies at their death, by which he received vast wealth.

Riches, which commonly corrupt the heart of man, served, on the contrary, to display to still greater advantage the virtues of Titus Antonius. He flew to the relief of all who were in distress, assisted them with his purse, and comforted them by his friendly advice.

He ever preserved the same regard for his friends, and the same affection for his relations, as before the increase of his fortune.—Not forgetful of the duty he owed to his father, who was advanced to a great age, he served him both as a

guide and a support whenever he had occasion to go abroad. One day, the Emperor Adrian having convoked the senate, Titus Antonius conducted thither his infirm and aged father, who was one of the members, holding him under the arm, and supporting in a manner, the whole weight of his body. The Emperor, struck with the extraordinary tenderness and affection which Titus shewed towards the feeble old man, resolved immediately to adopt him as his heir to the crown, that he might have the pleasure of passing the remainder of his days with a man who shewed such attention to his parent; being certain, from the sweetness of his disposition, that the Romans would enjoy peace and happiness under his reign.

This was a most extraordinary reward indeed, for the filial piety of this deserving young man.— And it appears that Adrian was not disappointed in his expectations; for he assisted that Emperor in his government with great wisdom and assiduity, and comforted him with all the affection of a son during his illness.

After the death of Adrian, Titus ascended the throne, to the great happiness of the people.—He remitted all that was due to the Emperor's treasury,

fury, abolished many taxes that were too burthensome, examined into the conduct of those who had the administration of justice, rewarded the learned and ingenious, relieved the distressed, kept his soldiers in exact discipline; his virtues were admired by all foreign nations, he was a friend to all the sovereigns of his time, being often besought by them to adjust their disputes, which were submitted to his determination.—In fine, during his reign, the Roman Empire was in a flourishing condition, the world was at peace, and then enjoyed a happiness to which they were strangers before.

ANECDOTE

OF

A NOBLE LORD, AND HIS TUTOR,

A Noble Lord, when he was under the tuition of the Rev. ———, who used to call him his little chancellor, one day replied, that when he was so, he would give him a good living. One happening to fall soon after he was Chancellor, he recollected his promise, and ordered the presentation to be filled up for his old master, who soon after came to his Lordship, to remind him
of

of his promise, and to ask for this living:—
 “Why, really,” said my Lord, “I wish you had come a day sooner, for I have given it away already, and when you see to whom, I dare say you will not think me to blame;” so putting the presentation into his hands, convinced him that he had not forgot his promise.

EMPEROR SOLYMAN.

THAT haughty Sovereign of the Turks, whose talents were so great, and whose ambition was without bounds, in his attack on Hungary, took the city of Belgrade, which was considered as the bulwark of Christendom. After this important conquest, a woman of low rank approached him, and complained bitterly, that some of his soldiers had carried off her cattle, in which consisted the whole of her wealth.—You must then have been in a very deep sleep, said the Sultan, smiling, if you did not hear the robbers.—Yes, my sovereign, replied the woman, I did sleep soundly, but it was in the fullest confidence, that your highness watched for the public safety.

The

The Prince, who had an elevated mind, far from resenting this freedom, made her ample amends for the loss which she had sustained.

CONSOLATORY VERSES

To Mrs. H—,

On the DEATH of her INFANT GIRL.

AT length, sweet babe, thy tortur'd frame's at rest;

Life's bands are loos'd, and thou art with the blest:

No more shall pain thy prattler's limbs annoy,

Mounted on seraph's wings to realms of joy.

Fain would I soothe thy woe, relieve thy pain,

And urge, thy loss is her transcendent gain;

Yet the fond mother cries, with actions wild,

Deaf to all comfort—"Oh, my child!—my child!"

Busy Reflection yet, with pointed dart,

Recals each look to wound a mother's heart,

Smiles as her infant smil'd—her voice, the same,

Thrills through her ears, and lisps a mother's name;

Clings round her neck,—too poignantly displays

Her dear, lost child, with all its winning ways.

"Ah! where's the bounding step, the laughing
eye?

Pale thy dear lips which wore the coral dye!

Mute

Mute is that voice o'er which with joy I've hung,
And stopp'd the honey'd prattle of thy tongue;
Nipp'd are thy budding graces, in their prime,
Like flowers in spring, cut off before their time.
Oh! I must ever mourn my hopes beguil'd;
Pride of my life—my child! my child! my child!"

Ye soothing friends, ah! let her breathe her
woes—
From griefs imparted, consolation flows.

Turn, gentle Mourner, think to thee 'tis given
To see thy first-born wear the crown of Heaven.
See through thy tears—tears will awhile remain;
For sighs and tears by nature spring from pain.
See through the eye of faith, disrob'd of clay,
Thy Babe a cherub, join'd eternal day:
A smiling seraph gain'd the heavenly road,
Chaunting sweet hallelujahs to her God.

Would'st thou—if yet thou could'st, allure her
down,
And rob th' exulting Angel of her crown?
Ah, no!—'tis anxious, trembling nature yearns—
The Christian yields her—but the mother mourns.
Could'st thou but see her, rob'd in spotless white,
How would her wond'rous glories charm thy sight!
Then

Then would she say—" Ah ! weep for me no more ;

" I am not lost—but gone awhile before :

" Absent, indeed, but we shall meet again

" In realms of bliss, 'midst yon celestial train !

" O ! turn thy eyes from that distressing night,

" When death and anguish wrung thee from my
fight :

" Soon as the soul was from this body driven,

" I did but close my eyes, and wak'd in heaven !

" Think what a blaze of glory round me smil'd ;

" Myr'ads of angels met thy happy child ;

" Ten thousand gracious forms appear'd to view,

" Smil'd in my face, as thou wert wont to do :

" Deck'd me in heavenly robes, each bliss display'd,

" Whilst round my flaxen locks a rainbow play'd ;

" Around my neck a golden harp they hung,

" And with sweet hallelujah's tun'd my tongue :

" A branch of palm my little fingers grasp'd,

" And oft, uplift with joy and wonder, clasp'd,

" With cherubs wing, upon a sun-beam's ray,

" O'er silver clouds I wing'd my glorious way !

" Ah ! 'tis in vain, cloath'd as thou art with sense,

" To paint the wonders of OMNIPOTENCE ;

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" But

" But thou wilt know, wilt unincumber'd see,
" When thou hast shot the gulph 'twixt me and thee ;

" Then will I tune my harp, and meet thy love,
" Though form'd my infant mind for joys above ;
" I'll join thy mounting spirit, as it flies,
" And both together seek our native skies!"

" Yes, we shall meet, sweet love, and never part ;
" I yet shall see thee, darling of my heart :
" Prostrate before thy throne, O! Power divine,
" I'll kiss the rod, and patiently resign ;
" Fully convinc'd, in trembling nature's spite,
" Whate'er thou dost, is just—is good—is right!"

THE UNIVERSAL HALLELUJAH.

PSALM CXLVIII PARAPHRASED.

I.

PRaise ye the Lord with joyful tongue,
Ye pow'rs that guard his throne ;
Jesus the man shall lead the song,
The God inspire the tune.

II.

II.

Gabriel, and all th' immortal choir
That fill the realms above,
Sing; for he form'd you of his fire,
And feeds you with his love:

III.

Shine to his praise, ye crystal skies,
The floor of his abode,
Or veil your little twinkling eyes,
Before a brighter God.

IV.

Thou restless globe of golden light,
Whose beams create our days,
Join with the silver queen of night,
To own your borrow'd rays.

V.

Blush and refund the honours paid
To your inferior names:
Tell the blind world your orbs are fed
By his o'erflowing flames.

VI.

Winds, ye shall bear his name aloud
Thro' the ethereal blue,

M m 2

For

For when his chariot is a cloud,
He makes his wheels of you.

VII.

Thunder and hail, and fires and storms,
The troops of his command,
Appear in all your dreadful forms
And speak his awful hand.

VIII.

Shout to the Lord, ye furling seas,
In your eternal roar ;
Let wave to wave resound his praise,
And shore reply to shore.

IX.

While monsters sporting on the flood,
In scaly silver shine,
Speak terribly their maker God,
And lash the foaming brine.

X.

But gentler things shall tune his name
To softer notes than these,
Young zephyrs breathing o'er the stream,
Or whisp'ring thro' the trees.

XI.

XI.

Wave your tall heads, ye lofty pines,
To him that bid ye grow;
Sweet clusters bend the fruitful vines,
On every thankful bough.

XII.

Let the shrill birds his honour raise,
And climb the morning sky;
While groveling beasts attempt his praise
In hoarser harmony.

XIII.

Thus while the meaner creatures sing,
Ye mortals take the sound,
Echo the glories of your king
Thro' all the nations round.

XIV.

Th' Eternal name must fly abroad
From Britain to Japan;
And the whole race shall bow to God,
That owns the name of man.

ANECDOTE
OF
THE LATE KING OF FRANCE.

NOTHING can more endear a Monarch to his subjects, or render him more illustrious in the estimation of the thinking and the good in all countries, than when he dispenses his bounties with a single eye to the claims of humanity, uninfluenced by the ignoble views of party, or the interested solicitations of the great and affluent.—Of this his most Christian Majesty has given an instance, which, while it bespeaks the goodness of his heart, cannot fail to give him the noblest right to the appellations of the GREAT and the WELL-BELOVED, with which adulation had dignified his two immediate predecessors.

The Prince de Montbarey lately presented a list to his Majesty, of the young gentlemen who were candidates for the vacant places in the military school.—In this list were a great number who were very strongly recommended by persons of the highest rank.—“ Since these,” said the King, “ have no protectors, I will be their friend;” and he instantly gave the preference to them.

VERSES

VERSES

ON THE
DEATH OF A FRIEND.

Inscribed to a YOUNG LADY.

WHENEVER HE, who since the world began,
Has felt for all the miseries of man;
Who, Folly's mean suspicions to remove,
Requests us to remember HE IS LOVE;
Who guides all Nature to a noble end,
By ways our weakness cannot comprehend;
When, from the tiresome scene of trifling here,
He takes his favourites to a higher sphere,
While the freed spirit leaves her load of clay,
And wonders we behind submit to stay,
The feelings of false pity are obey'd,
And mortals mourn for those they call the dead.

How many lectures have we heard in vain?
But truths, neglected, must be told again:
Stupidity herself can scarce forget
That Death is an inevitable debt.
That too much pleasure must itself destroy,
That something still is wanting in our joy;
That modest Merit rarely meets her due,
That Happiness recedes as we pursue;

That

That Pride's poor play-things are not worth a sigh,
That 'tis our highest privilege to die,
And all our grief must fairly be confest
But selfishness, or ignorance, at best.

You, Madam, answer,—“ That our friend was
young,

“ That scandal never stain'd his faultless tongue ;

“ That all his words were free from fordid art ;

“ That virtue never fir'd a purer heart—

“ How cruelly cut off before his time—

“ His every joy just rising in the prime ! ”

Let me, from sad experience of the past,

With my first minute might have been my last ;

And think, with fondness, of that happy shore,

Where HE, who shar'd our sorrows, sighs no more ;

Where Envy shall not interrupt our peace,

And human anguish finds a full release.

The young, when rushing on their quicksand
stage,

Avoid, and pity, and despise old age ;

With fullen hatred hear its frigid rules,

And fancy that their fathers have been fools ;

That they the manners of the world will mend,

That every gay companion is a friend ;

That native merit their success ensures,

That she they doat on, has a heart like yours.

But

But soon, by life's calamities oppress'd,
 Conviction, bursting on the tortur'd breast,
 Their blasted hopes the bitter truth reveal,
 That men may talk of what they do not feel;
 Nay, that the best ne'er practise as they know—
 That words are all a wise man can bestow:
 Then venerable Misery fails to move,
 Suspicion freezes every source of Love;
 They feel no pleasure, they forbear to please,
 And who would ransom life on terms like these?

Come, let each thought in grateful rapture swell,
 Since HE who lov'd us, hath escap'd so well;
 Without one pang, from tenderness forgot,
 With scarce one cause to murmur at his lot:
 To all which goodness infinite can give—
 'Twas in *expiring* HE began to *live*.

From this low scene, when such a soul retires,
 What heart could censure, what the heart inspires;
 A parting tear to Nature must be paid—
 Nature, in spite of pride, must be obey'd;
 And, kindling, like his friend, at beauty's charms,
 While every honour'd passion's up in arms,
 The coldest of all songsters must avow,
 Life worth ambition, if enjoy'd with you.

ANECDOTE.

A PRUSSIAN Clergyman applied to the late King of Prussia, for his permission to preach in his chapel, and to honour him with his presence.

His Majesty thought it rather presumptuous for a country clergyman to ask such a favour, but nevertheless granted his request, and told him he would give him a text to preach on, that he should preach the Sunday following, when he would be there to hear him.

The clergyman waited with anxiety from day to day, for the text, as he wished to have it in time, that he might make a fine sermon on it—but Sunday morning came, and no text.

He, however, went into the pulpit with an intent to preach one of his old sermons, thinking the King had forgot to send him a text.

The King came to the chapel soon after, and sent the clergyman a letter, which he opened and read; the contents were—"The inclosed is your text, and you will preach immediately."

He

He opened the bit of paper that was inclosed; when, to his great astonishment, he found it quite blank; he looked at the other side—it was blank there too.

He held it out for the audience to look at, and said, “*Here* is nothing;”—and then turning it, “and *there* is nothing, and of *nothing* God created Heaven and Earth.”

Then quoting a verse in the first chapter of Genesis, he preached a sermon on it extempore.

The King was so delighted at the great presence of mind the clergyman had shewn, that he made him his almoner.

BERANGER.

IN Lombardy, a country that has not been remarkable for the valour of its inhabitants, there lived a knight, a widower with an only daughter. He had contracted debts, and was obliged to have recourse to an usurer; but this temporary shift, as it generally happens, only served to plunge him the deeper into difficulties; so that in a short time, being unable to satisfy his

creditors in any other manner, he was obliged to compound matters by offering his daughter in marriage to the son.—The offer was accepted, and the damsel espoused the son of the usurer. It is thus that the noblest race is destroyed, that chivalry degenerates, and that brave men are succeeded by a generation of reptiles who have no passion but for silver and gold.

The old gentleman himself was ashamed of this alliance, and mortified in his soul that he had cast a blot upon the birth of his grandchildren. He created, however, his son-in-law a knight, and armed him with his own hand.

Puffed up with this new title, our young plebeian thought himself elevated into a hero. His nobility was the constant theme of his conversation.—All he would listen to, especially at table, was tournaments, arms, and combats.—He hoped by that, to give his wife a great opinion of him; but he found that it subjected him the more to her contempt. To impose on her then in a manner somewhat more specious, he declared that, ashamed to have suffered love to chain down his valour, he was resolved, at length, to shew her what a husband she had got, and engaged that if he could shortly fall in with an adversary, he would give
proofs

proofs of such prowess, as all her ancestors combined together would have been unable to exhibit.

The next day he rose early; sent for arms quite new and shining with extraordinary lustre; then mounted a shewy charger, and sallied forth courageously.—The only difficulty was to determine whither he should bend his course thus equipped; and by what means he should continue to acquire with his rib the reputation of a gallant knight.—Not far distant there fortunately was a wood.—Thither he repairs with full speed; ties up his horse, and looking round to see that he was observed by nobody, he hangs his shield on the trunk of a tree, and with all his force begins to exercise his sword upon it.—He likewise shivers his lance to pieces against a tree; after which he returns home with his shield, all hacked and cut, suspended from his neck.

His wife, as he dismounted from his horse, came to hold the stirrups. He commanded her to retire, and, displaying his shattered arms, the pretended evidence of his combat, observed, with an air of contempt, that the whole family from which she was so vain of deducing her origin, could not, together united, have borne the dreadful assault
which

which he had just sustained.—She made no answer, but went in again, not a little surpriz'd, however, to see his shield battered as if he had been at a tournament, whilst neither knight nor horse had received a scratch.

The following week our hero sallied out again, and with the same success.—He had even the insolence, on this last occasion, when the wife came on his return to assist him in getting off his horse, to put her from him rudely with his foot, as if she were not fit to touch a man of his extraordinary merit. The horse, notwithstanding, had come back as fresh as when he went out; the sword, which was hacked like a saw, did not shew the least trace of blood, and neither the helmet nor the coat of mail appeared to have received a single blow.—All these circumstances excited a degree of mistrust in the wife.—She strongly suspected the truth of these terrible combats, and to know with certainty what to think of it, she in secret provided herself with the arms of a knight, and resolved to follow her husband the next time he went out, and, if possible, to retaliate by some kind of artifice,

He soon returned to the wood, to dispatch, as he gave out, three knights, who had dared him to combat,

combat. The wife pressed him to take some attendants along with him, armed, if it were only to guard against treachery.—But this was what he would by no means agree to; and declared that he had confidence enough in his own arm to meet three men without apprehension, or even more, if they had the audacity to present themselves against him.—As soon as he was gone, the wife made haste to arm herself.—She laced on a coat of mail, hung a sword by her side, tied a helmet on her head, and galloped after the braggadocia.

Already had he reached the wood, where, with a dreadful noise, he was paying away upon his new shield.—The wife, at the first sight, was seized with a violent fit of laughter, but composing herself, came up, and addressed him in the following abrupt manner :—“ Slave, by what authority dost thou come here to cut down my trees, and interrupt my progress with this disagreeable uproar? Is it to put it out of thy power to give me satisfaction that thou destroyest thy shield? Coward as thou art, cursed be he that does not despise thee as much as I do! I here arrest thee as my prisoner; follow me instantly to rot in one of my dungeons.”

The

The poor knight was, at this address, ready to drop down with fear.—He found himself caught without the least chance of escaping, and did not feel courageous enough to fight.—If a child that moment had advanced towards him, he durst not have put himself on the defensive. His sword soon dropped from his hands, he intreated forgiveness, and promised never to enter the wood more during life; and further offered, if he had done any damage, to make it good an hundred times over.—“Base-minded wretch, to imagine that gold can repress the indignation, and avert the vengeance of a brave man. I shall shortly teach thee another language.—Before we leave this place, our quarrel must be decided by arms. Quickly mount thy horse, and think of defending thyself, for I never grant quarter; and I give thee notice beforehand, that if thou art vanquished, thy head instantly flies off thy shoulders.” At the same time she lets fall a smart blow on his helmet. The terrified wretch answered, trembling, that he had made a vow to God never to fight, and asked, if it were not possible by any other means to make reparation.—He was informed that there was one method, and one only, and that was to go down on his knees and ask pardon, which he instantly complied with. When he had risen up, he took the liberty of asking the name of his conqueror.

queror.—“ Of what consequence is that to you? However, I will not conceal it from you, whimsical as it is, and though I am the only one of my family that has borne it, my name is BERANGER, and my business is to shame cowards.”

This said, the Lady mounted her horse again, and rode off.—On her way was the residence of a knight, who had long been in love with her, and whose suit till then she had always rejected. But now she went into his house, told him that at last she accepted his vows, and even took him home behind her.—Soon after, the husband entered, affecting to put on his usual confidence: When his people asked him the issue of his recent combat: “ I am now at length,” said he, “ going to enjoy quiet—my lands are entirely cleared of the freebooters that infested them.”

After he had disarmed, he went in to give his wife an account of his last exploit, and was greatly surprized to see a man sitting by her side upon the couch, and to observe her embracing the stranger, instead of getting up to receive him.—He began to assume that imperious and threatening tone that had become familiar to him, and even pretended to go and bring his sword.—“ Hold your peace,” said she, “ you poltroon! or if you

O o

dare

dare so much as to breathe, I shall send for BERANGER;—you know how he treats cowards.”

That word closed his mouth.—He withdrew in confusion; and whatever liberties his wife indulged in afterwards, he durst not throw out the least reproach, lest she should publish his adventures in the forest.

COLUMBUS.

WHEN Columbus, after having discovered the Western hemisphere, was, by order of the King of Spain, brought home from America in chains, the captain of the ship, who was intimately acquainted with his character, his knowledge and abilities, offered to free him from his chains, and make his passage as agreeable as possible.—But Columbus rejected his friendly offer, saying, “ Sir, I thank you; but these chains are the rewards and honour for my services, from my King, whom I have served as faithfully as my God; and as such I will carry them with me to my grave.”

OLD

OLD AGE.

OLD Age is a stage of the human course which every one hopes to reach; it is a period justly entitled to general respect.—Even its failings ought to be touched with a gentle hand. For though in every part of life vexations occur; yet, in former years, either business or pleasure served to obliterate their impressions to the mind.

Old age begins its advances by disqualifying men either from relishing the one, or for taking an active part in the other; while it withdraws their accustomed supports, it imposes, at the same time, the additional burden of growing infirmities.

In the former stages of their journey, hope continued to flatter them with many a fair and enticing prospect; but as old age increases, these illusions vanish.—Life is contracted within a narrow and barren circle.—Year after year steals somewhat away from their store of comfort,—deprives them of some of their ancient friends,—blunts some of their powers of sensation,—and incapacitates them for some functions of life.

The querulous temper, to them imputed, is to be considered as a natural infirmity, rather than a vice; the same apology cannot be made for that peevish disgust at the manners, and that malignant censure of the enjoyments of the young, which is sometimes found to accompany declining years.

It is too common to find the aged at declared enmity with the whole system of present custom and manners; perpetually complaining of the growing depravity of the world, and of the astonishing vices and follies of the rising generation. All things, according to them, are rushing fast into ruin.—Decency and good order have become extinct, ever since that happy discipline, under which they spent their youth, has passed away.

Former follies vanish, and are forgotten.—Those which are present, strike observation and sharpen censure.—Had the depravation of the world continued to increase in proportion to those gloomy calculations, which, so many centuries past, have estimated each race as worse than the preceding; by this time, not one spark of piety and virtue must have remained unextinguished among mankind.

ANEC-

ANECDOTE
OF
BISHOP ATTERBURY.

IN the debates on the occasional conformity and schism bills, in the House of Lords, December 1718, Lord Coningsby fell foul of the Bishop of Rochester, (Dr. Atterbury) for calling himself a *prophet* the day before, and added—"As I am sure I have read as much scripture as he, or any Bishop of them all, so I have found there a prophet very like him, namely, BALAAM, who, like that Right Reverend, drove so very furiously, that he constrained the very asfs he rode on to open his mouth, and reprove the madness of the prophet."

The Bishop, when his Lordship had finished his fiery transports, rose up, in a very demure and humble way, and thanked his Lordship for the notice he took of him, which he received as an honour, it coming from so polite and noble a Lord, tho' accompanied with so acute a reflection; that he confessed the ingenious Peer had wittingly and happily applied Balaam to him, a prophet, priest, and preacher, being often promiscuously used; but there still wanted the application of the
Asfs;

Afs; and his Lordship being the only one that reproved him, he must of necessity take the Afs upon himself. From that day his Lordship was called Atterbury's Pad.

THE CRUELTY OF PARENTAL TYRANNY.

POLITICIANS remark, that no oppression is so heavy or lasting as that which is inflicted by the perversion and exorbitance of legal authority. The robber may be seized, and the invader repelled, whenever they are found; they who pretend no right but that of force, may by force be punished or suppressed. But when plunder bears the name of impost, and murder is perpetrated by a judicial sentence, fortitude is intimidated, and wisdom confounded; resistance shrinks from an alliance with rebellion, and the villain remains secure in the robes of the magistrate.

Equally dangerous and equally detestable are the cruelties often exercised in private families, under the venerable sanction of parental authority; the power which we are taught to honour
from

from the first moments of reason; which is guarded from insult and violation by all that can impress awe upon the mind of man; and which therefore may wanton in cruelty without controul, and trample the bounds of right with innumerable transgressions, before duty and piety will dare to seek redress, or think themselves at liberty to recur to any other means of deliverance than supplications, by which insolence is elated, and tears, by which cruelty is gratified.

It was for a long time imagined by the Romans, that no son could be the murderer of his father; and they had therefore no punishment appropriated to parricide. They seem likewise to have believed with equal confidence, that no father could be cruel to his child; and therefore they allowed every man the supreme judicature in his own house, and put the lives of his own offspring into his hands. But experience informed them by degrees, that they had determined too hastily in favour of human nature; they found that instinct and habit were not able to contend with avarice or malice; that the nearest relation might be violated; and that power, to whomsoever intrusted, might be ill employed. They were therefore obliged to supply and to change their institutions; to deter the parricide by a new law, and to transfer

fer capital punishments from the parent to the magistrate.

There are indeed many houses which it is impossible to enter familiarly, without discovering that parents are by no means exempt from the intoxications of dominion ; and that he who is in no danger of hearing remonstrances but from his own conscience, will seldom be long without the art of controlling his convictions, and modifying justice, by his own will.

If in any situation the heart were inaccessible to malignity, it might be supposed to be sufficiently secured by parental relation. To have voluntarily become to any being the occasion of its existence, produces an obligation to make that existence happy. To see helpless infancy stretching out her hands, and pouring out her cries, in testimony of dependence, without any powers to alarm jealousy, or any guilt to alienate affection, must surely awaken tenderness in every human mind ; and tenderness once excited will be hourly increased by the natural contagion of felicity, by the repercussion of communicated pleasure, by the consciousness of the dignity of benefaction.

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I believe no generous or benevolent man can see the vilest animal courting his regard, and shrinking at his anger, playing his gambols of delight before him, calling on him in distress, and flying to him in danger, without more kindness than he can persuade himself to feel for the wild and unsocial inhabitants of the air and water.

We naturally endear to ourselves those to whom we impart any kind of pleasure, because we imagine their affection and esteem secured to us by the benefits which they receive.

There is, indeed, another method by which the pride of superiority may be likewise gratified.— He that has extinguished all the sensations of humanity, and has no longer any satisfaction in the reflection that he is loved as the distributor of happiness, may please himself with exciting terror as the inflictor of pain; he may delight his solitude with contemplating the extent of his power, and the force of his commands, in imagining the desires that flutter on the tongue which is forbidden to utter them, or the discontent which preys on the heart in which fear confines it; he may amuse himself with new contrivances of detection, multiplications of prohibition, and varieties of punishments, and swell with exultation when he considers

how little of the homage that he receives he owes to choice.

That princes of this character have been known, the history of all absolute kingdoms will inform us; and since, as Aristotle observes, " the government of a family is naturally monarchical, it is, like other monarchies, too often arbitrarily administered.— The regal and parental tyrant differ only in the extent of their dominions, and the number of their slaves. The same passions cause the same miseries; except that seldom any prince, however despotic, has so far shaken off all awe of the public eye, as to venture upon those freaks of injustice which are sometimes indulged under the secrecy of a private dwelling. Capricious injunctions, partial decisions, unequal allotment, distributions of reward not by merit, but by fancy, and punishments regulated not by the degree of the offence, but by the humour of the judge, are too frequent where no power is known but that of a father.

That he delights in the misery of others no man will confess, and yet what other motive can make a father cruel? The King may be instigated by one man to the destruction of another; he may sometimes think himself endangered by the
virtues

virtues of a subject; he may dread the successful general or the popular orator; his avarice may point out golden confiscations; and his guilt may whisper that he can only be secure by cutting off all power of revenge.

But what can a parent hope from the oppression of those who were born to his protection, of those who can disturb him with no competition, who can enrich him with no spoils? Why cowards are cruel may be easily discovered; but for what reason, not more infamous than cowardice, can that man delight in oppression who has nothing to fear?

The unjustifiable severity of a parent is loaded with this aggravation, that those whom he injures are always in his sight. The injustice of a prince is often exercised upon those of whom he never had any personal or particular knowledge; and the sentence which he pronounces, whether of banishment, imprisonment, or death, removes from his view the man whom he condemns.—But the domestic oppressor dooms himself to gaze upon those faces which he clouds with terror, and with sorrow; and beholds every moment the effect of his own barbarities. He that can bear to give continual pain to those who surround him, and can walk with satisfaction in the gloom of his own

presence; he that can see submissive misery without relenting, and meet without emotion the eye that implores mercy, or demands justice, will scarcely be amended by remonstrance or admonition; he has found means of stopping the avenues of tenderness, and arming his heart against the force of reason.

Even though no consideration should be paid to the great law of social beings, by which every individual is commanded to consult the happiness of others, yet the harsh parent is less to be vindicated than any other criminal, because he less provides for the happiness of himself. Every man, however little he loves others, would willingly be loved; every man hopes to live long, and therefore hopes for that time at which he shall sink back to imbecility, and must depend for ease and cheerfulness upon the officiousness of others. But how has he obviated the inconveniences of old age, who alienates from him the assistance of his children, and whose bed must be surrounded in his last hours, in the hours of languor and dejection, of impatience and of pain, by strangers to whom his life is indifferent, or by enemies, to whom his death is desirable.

Piety

Piety will, indeed, in good minds overcome provocations, and those who have been harrassed by brutality will forget the injuries which they have suffered, so far as to perform the last duties with alacrity and zeal. But surely no resentment can be equally painful with kindness thus undeserved, nor can severer punishment be imprecated upon a man not wholly lost in meanness and stupidity, than through the tediousness of decrepitude, to be reproached by the kindness of his own children, to receive not the tribute, but the alms of attendance, and to owe every relief of his miseries, not to gratitude, but to mercy.

A MORNING HYMN.

GOD of my life, this early dawn
I dedicate to thee:
As thou hast been, so may'st thou still
My kind protector be.

When cover'd by the midnight gloom,
And veil'd in shades of night;
Thou, Lord, my watchful guardian was,
And kept me in thy fight.

The

The curtains of Almighty love
Were drawn around my bed ;
And while I slept, thy providence
Its blessings on me shed.

Thy love deserves my best returns
Of gratitude and praise ;
And while I live, I shall delight
To thee my voice to raise.

Bless God, my soul, whose pow'r divine
Has thy protection been ;
Who has thy life secur'd from ill,
Which were by thee unseen,

As each return of day declares
The greatness of thy love ;
So may each day my thanks renew,
And gratitude improve.

This day safe guard me, O my God,
From every outward ill ;
Preserve my health, relieve my wants,
My soul with comfort fill.

Against temptation I would guard,
And flee the paths of sin ;

May

May Satan's pow'r be broke without,
And ev'ry lust within.

With thankful praise for mercies past,
I leave myself with Thee:
O! may I of thy grace partake,
And thy great goodness see.

And may I carefully pursue
Whate'er is just and right,
That I may always be approv'd
In my Creator's fight.

PARENTAL AFFECTION.

CORNELIA, a Roman Lady of exemplary virtue, was left a widow with twelve children, but only three of the twelve arrived at years of maturity: one daughter, whom she married to the second Scipio Africanus; and two sons, whom she so carefully instructed, that though born with the most happy geniuses and dispositions, it was judged that they were still more indebted to education than nature

A Campanian Lady, who was very rich, and still fonder of pomp and shew, in a visit to Cornelia,

nelia, having displayed her diamonds, pearls, and richest jewels, earnestly desired Cornelia to let her see her jewels also. This amiable Lady diverted the conversation to another subject, till the return of her sons from the public schools.— When they entered their mother's apartments, she said to her visitor, pointing to them, " These are my jewels. and the only ornaments I admire ; and such ornaments, which are the strength and support of society, add a brighter lustre to the fair than all the jewels of the east."

THE
HAPPY STATE.

I.

IN search of happiness in vain,
How oft poor mortals rove ;
Attend, be taught, let reason reign !
You'll find it fix'd in love !
Let each unruly thought subside,
That late oppress'd the mind ;
Seek one dear object ; there confide,
If happiness you'd find.

II. Un-

II.

Unnumber'd ills (a ghastly train!)
On diffipation wait,
Unthinking youth oft feels the pang,
But feels it when too late:
Dispel those false destructive fires,
Their transient charms disperse;
A slave no more to base desires,
Observe the blest reverse.

III.

The bright Eliza Heaven ordain'd,
The young Palemon's share;
In him, the nymph despotic reign'd,
As he within the fair:
With him each joy, each care she knows,
And bears an equal part;
From her dear breast sweet comfort flows,
Flows truly from the heart.

IV.

In mutual love, supremely blest,
No anxious fears intrude;
For aught that cou'd alarm their rest,
By virtue is subdu'd:

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To

To Hymen then your tribute pay,
Embrace their envy'd fate;
Connubial love shall truth repay,
And crown the HAPPY STATE.

ANECDOTE

ON

A DIVINE'S PROCURING A LIVING.

A NOBLEMAN, before a numerous assembly, told a worthy Divine, who was soliciting him for a Living then vacant, and in his Lordship's disposal, "No, no, Doctor, talk no more of it; but prithee, man, learn to dance." The Doctor, not at all abashed, smilingly replied, "he should be incorrigible not to improve with his Lordship for an instructor, who had long taught him to dance attendance." "Have I so, Doctor?" says the Earl, "then even take the Living, and my daughter Sophy shall teach you to turn out your toes." The company laughed, but the Doctor had most reason.

ANEC-

ANECDOTE
OF
THE PRINCE OF CONTI.

THE Prince of Conti being highly pleased with the intrepid behaviour of a grenadier, at the siege of Philippsburgh, in 1734, threw him his purse, excusing the smallness of the sum it contained, as being too poor a reward for his courage.

Next morning the grenadier went to the Prince with a couple of diamond rings, and other jewels of considerable value. "Sir," said he, "the gold I found in your purse, I suppose you intended for me; but these I bring back to you, having no claim to them." "You have doubly deserved them by your bravery, (said the Prince) and by your honesty, therefore they are yours."

ANECDOTE
OF
SWIFT AND ADDISON.

ONE evening, during a *tete a tete* conversation between Addison and Swift, the various characters in scripture were canvassed, and their

merits and demerits were fully discussed. Swift's favourite, however, was Joseph, while Addison contended strongly for the amiable Jonathan.—The dispute lasted some time, when the Author of Cato observed, that it was very fortunate they were alone, as the character which he had been praising so warmly was the name-fake of Swift, while the other, of which Swift had been so lavish in his commendations, was the name-fake of Addison.



ANECDOTE
OF
AN HIGHWAYMAN.

HAWKE, the noted Highwayman, being one evening on the look-out, stopped a gentleman, and bade him deliver. The gentleman protested he had no money, and was flying from his creditors, in order to avoid a gaol. Hawke, pitying his unhappy situation, asked him how much would relieve his wants? He was answered thirty guineas. He then directed the gentleman to go to a house not far off, and wait till nine o'clock in the morning, and he would bring him something that would relieve him; accordingly, before the
time

time expired, Hawke made his appearance; and, to the no small joy of the gentleman, made him a present of fifty guineas; adding, " Sir, I present this to you with all my heart, wishing you well:— You are welcome to it." Upon which Hawke took his leave, and went away immediately.

ANECDOTE

OF

THE CHEVALIER BAYARD.

IN the war carried on by Louis XII. of France, against the Venetians, the town of Brescia being taken by storm, and abandoned by the soldiers, suffered, for seven days, all the distresses of cruelty and avarice. No house escaped but that where the Chevalier Bayard was lodged. At his entrance, the mistress, a woman of figure, fell at his feet, and deeply sobbing, cried, " Oh! my Lord, save my life; save the honour of my daughters." " Take courage, Madam," said the Chevalier, " your life and their honour shall be secure while I have life."

The two young ladies, brought from their hiding-place, were presented to him; and the family

family, thus re-united, bestowed their whole attention on their deliverer. A dangerous wound he had received, gave them an opportunity to express their zeal. They employed a notable surgeon; they attended him by turn, day and night; and when he could bear to be amused, they entertained him with concerts of music.

Upon the day fixed for his departure, the mother said to him, "To your goodness, my Lord, we owe our lives, and to you, all we have, belongs by right of war; but we hope, from your signal benevolence, that this slight tribute will content you," placing upon the table an iron coffer full of money. "What is the sum?" said the Chevalier. "My Lord," answered she, trembling, "no more than two thousand five hundred ducats,—all that we have; but if more be necessary, we will try our friends." "Madam," said he, "I shall never forget your kindness, more precious in my eyes than one hundred thousand ducats. Take back your money. and depend always on me." "My good Lord, you kill me, to refuse this small sum; take it only as a mark of your friendship to my family." "Well," said he, "since it will oblige you, I take the money; but give me the satisfaction of bidding adieu to your amiable daughters." They came to him with looks of regard and affection.

tion. "Ladies," said he, "the impression you have made on my heart will never wear out.—What return to make I know not, for men of my profession are seldom opulent; but here are two thousand five hundred ducats, of which the generosity of your mother has given me the disposal: accept them as a marriage present; and may your happiness in marriage equal your merit."

"Flower of chivalry," cried the mother, "May the God who suffered death for us, reward you here and hereafter."

AN ANECDOTE.

OF

SIR ROBERT WALPOLE.

THE following is as striking an instance of profound policy, as perhaps stands upon record in the annals of any nation.

Sir Robert Walpole having some point to carry in which the Bishops were interested, expected powerful opposition from that quarter. The Archbishop of Canterbury was indebted to him entirely for his exaltation; and as he had often made
the

the warmest protestations of gratitude, Sir Robert now resolved to put him to the test. Accordingly he sent for him a few days before he intended bringing his bill into the House, and told him he had a favour to request. The Prelate replied, " He need only ask to obtain any thing in his power to grant." Sir Robert then desired that he would closely confine himself to his palace on such a day, and give him leave to assign what reason he thought proper for such proceeding.

The Archbishop promised to observe his patron's injunction faithfully : and this profound politician, on the day of his confinement, caused a report to be spread that his Grace of Canterbury was suddenly taken ill, and even lay at the point of death. He then introduced his bill ; and as every one of the lawn sleeve gentry, from their expectation of preferment, wished to please him, the bill passed without difficulty.

F I N I S.

